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DIVINITY AND PHILOSOPHY

Dissected, and set forth, by a mad Man.

The first Booke, divided into three Chapters.

Chap. I. *The description of the World in mans heart: with the Articles of the Christian Faith.*

Chap. II. *A description of one spirit acting in all, which some affirme is God.*

Chap. III. *A description of the Scripture according to the history and mystery thereof.*

Amsterdam, Printed in the Yeare,
1644.

LIBRARY

Deare Friend and Reader,

Here is Divinity and Philosophy dissected and laid open to the view of the world, by a mad man; therefore if the manner & phrase be not so exact, as that it is not able to satisfie the curious eye, or abide the censure of the nice Mercurialist (who is apt to carpe more at the misplacing or neglect of words then matter) it is no great wonder, nor care I whether they be satisfied or not, seeing my intention is to declare the matter according to my own mad minde, unto those who will understand it after my mad manner: The reasons why I expose it to the generall view needs not much be questioned or inquired after in this age, wherein the whole world is full of so many distracted heads and religions (which say, Loe here, and loe there is Christ) that many are put besides their wits in straining them out of joynt to inquire with Pilate what is truth; by which it may be gathered that in many ages the same hath been in obscurity without being discovered or searcht after: nor are there any to bee found amongst the multitudes of those who beare the name of men, that are able, or at least willing to rectifie them by resolving the question. Wherefore I have thrust my selfe upon the Theatre in this mad posture and act, in publishing my mad minde amongst the rest, to prove if any will accept my madnesse for truth, the which I dare not avouch for truth to all, because I know most men are full of self conceited or imaginary knowledge; so that if the highest, divinest and greatest wisdome and truth that can be written or expressed by letters, were laid down to them, they will not admit of, nor receive it in their understandings, but will esteeme of it as the greatest blasphemy, folly and lie in the world. Besides, I am not so ignorant in my madnesse, but that I know likewise that severall eyes and judgements will looke upon and into it, and according to their eye or judgement, it will appeare to or in them, and so I doe expect their thoughts and verdicts to passe upon it: therefore I say, I will not, nor dare not maintaine it to them, in respect of their various capacities, conceptions and dispositions, but only leave it to the diversitie of censures as every one doth finde it to or in them, earnestly desiring that they may understand the best sense for their utility or profit, which is my reall intention. As also I propound it for a triall, to see if there be any in this uncharitable and selfe loving age, that out of true love and

ſound judgement will extend his hand to helpe a mad man, and anſwer him ſo as is able throughly to rectifie and cure his judgement in demonſtrating to him by more probable, ſubſtantiall and apparant reaſons, his error in this following Treatiſe, & be his director to a more ſublime and higher truth in the thing treated of. I doubt not but the truly divine, and right reaſonable, or the truly wiſe, able and ſound in judgement, is ſo wiſe and good, that he is able and willing to cure diſtempers of all ſorts, to whom I am alwayes willing to ſubmit my judgement upon better grounds: however, deare Reader, whoſoever thou art, whether friend or enemy, whether wiſe or mad man, I wiſh thee no leſſe happineſſe then to my ſelfe, who deſire to be in my wits and right minde to God, although a fool and mad man to the world: if thoſe things ſpoken here, trouble or offend thee, ſo as thou conceive hatred or malice againſt me for the ſame, or that thou thinkeſt that any prejudice may redound to thy owne or others judgements (or religion) by this enſuing Diſcourſe, I beſeech thee pacifie thy ſelfe firſt, and judge not raſely, or before thou knoweſt; nor blame me, but firſt enter in judgement with thy ſelfe, by pondering and conſidering in thy ſelfe, that if thou hadſt ever under ſtood or known things aright thou couldſt never have been offended at any thing ſpoken, or at leaſt intended for thy good, much leſſe could the words of a mad man have ſtumbled or offended thee, for to the wiſe all things are profitable: but if any doe reap good thereby, let them know that out of a hearty love I earneſtly intend good to them and to all, and wiſh from my heart that they may attaine unto the perfection thereof, for their owne everlaſting peace and tranquility in minde: nor is it impoſſible but perhaps that which ſeemeth to be a lie and madneſſe to ſome, may appeare to be the reall truth and true wiſdome to others; thus wiſhing thee the true knowledge of all things and their cauſe, together with the fruition and enjoyment of the trueſt happineſſe, which is God: I am thy true friend.

Errata.

Page 21. line 36. for negative read vegitative. p. 22. l. 16. r. feeleth. p. 37. l. 21. r. taſte of.

CHAP. I.

The description of the World in Mans heart.

AS for the creation of the world, it is in Mans heart, as Ecclesiastes saith in the third Chapter, it is internally; and in the first of the Hebrewes, he saith that God hath created the worlds, speaking in the plurall number; that is, he makes a first and second creation of Man: now the creation of Gods first world in Man, is Man and God joyned together from eternity; and this was that deep silence and waters that God moved or brooded on, and he separated the waters from the waters, for God is that light and holy spring, and Man is that darke and black water; and God is the Heaven, and Man is the Earth, and the separation is the first day for distinctions sake that we may know God from our selves, I meane the firmament and separating light and darknesse is the distinction; and that is the first day in Man which is called the Evening and the Morning: so there waters is the flowing of the mindes of God and Man which was separated; the minde of God flowes above the firmament and in his owne light or sphere or in himselfe. The Man, his minde flowes under the firmament and on the earth or in himselfe, that his day land or earth might appeare; and this separation of mindes or waters is the second day, or light that discovers two, one discourseing to the other, and saith, let us make or doe these things, and so this day or light hath its evening and morning, which is a whole day: and God saith, let the Earth bring forth fruits; now the desires and affections are the herbs and fruits with their seeds, that is their proper selves that bringeth forth their owne kinde in Man, for every affection, thought and inclination, hath its owne seed in it selfe, and doth produce its owne fruit out of us, which is good in their owne kindes; and the appearance of these things thus is the third day in man, with its evening and morning, for the evening and morning maketh the whole day. And God said, let there be light in the firmament, which light is the Sun and glory of God and Man Christ Jesus, and is the light which distinguishes or discovers the mindes both of God and Man to each other: and the Moon that is in this distinction that rules the night or the darke Man, is the distinction, and the good adviser, that the Sunne of true day light shineth

throught them to the Man, and all the starres in this firmament are the lights of Gods graces that is severall to the Man to enlighten his darke heart that he might see the glorious Son throught these gimmering lights, for his dark eye is not able at the first to behold the glorious Sonne, but by degrees the holy God brings him to it; so these holy lights in the Man are the fourth day with his evening and morning. And God said, let the waters bring forth fowle and fishes; which waters are the flowing sea of thy minde, and the fowle or birds are the flying fantasies that flye about the heaven of our souls, and the fishes are thy delightfull thoughts that swim up and downe in thy minde, and all these are proper selves with their seeds, and are very good in their owne kinde, and are usefull for the Man, and for his pleasure and delight; and this is the fifth day in man with its evening and morning. And God said, let the Earth bring forth all beasts and creeping things; which beasts is the passions of thy minde, some of which thou maiest use and eat of, and some thou must keep under and not eat of, as the Hare which is thy fearfull passions, and the Swine which is thy voluptuous appetite, and the birds and fishes (which will not be orderly) thou must keep under and not taste of; for we must reigne and keep our phantasies (that is the ravenous and destructive birds) hoodwinkt, that they may not see nor goe beyond their limits to disturbe the soule with their disorderlinesse; for *David* did kill a Lion and a Bear, and fought with *Goliah* and killed him; which Lion is thy strong unruly appetite, and the Beare is thy unorderly and bloody selfe will, and the *Goliah* is that evill or divell, that is thy unreasonablenesse that raileth against thy God, or good which is thy reasonablenesse. Now these thoughts and phantasies (unruly passions, appetites and unreasonablenesse) must be kept under and ruled, or else they will disturbe and destroy thy soul, but kept under, ruled and ordered are usefull to the Man; but this keeping them under is death to them, for they are mad and cruell (let loose) and keeps the soule and reason in all subjection, so that no good fruit appeare in the soule but they will destroy it; for these beasts, birds and fishes will destroy and devoure all the rest of the peaceable beasts, birds and fishes (as the dove, or thy innocencie or meek lambe, or peaceablenesse) and all those peaceable creatures that would be at rest in thee, and please thee, and give thee rest: for *Sampson* killed that Lion that came rowling upon him, that was his strong and ravening appetite that would have devoured him, so he saith afterward (when he had overcome his ravening appetite) there came sweetnesse out thereof wherewith he was refreshed; for he saith, out of the eater came meat, and out of the strong came sweetnesse, so that appetite that would have devoured him (keept under and set upon the love or desire of goodnesse) was meat and sweetnesse to him. And God and Man said, let us make or set forth

our image, which is male and female, that is true righteousnesse, holinesse and pureneſſe, that ſhould rule over theſe birds, beaſts, fiſhes, and all creeping things that moveth in the world of Man; and they give them names according to their natures and qualities that they ſee in them; ſo this is the ſixth day in Man with its evening and morning, and all things is good in their kinde. So the reſt of Gods diſcovering (or creating things) is that holy reſt and dwelling of God and good in the Man, for he hath ſhewed Man all things, and he diſcovers himſelfe the laſt, which is the beſt and holy reſt and peace of things, and is the Sabbath or ſeventh day with its evening and morning, the holy reſt in man which hee ſhould have kept for ever, and never have loſt or broken: this reſt is the holy Godhead or breath of life that is given to the Man, and is light of his light, and the life of his life, or breath of his breath; for Man without God is dead, and his life and breath is death without the life and breath of God: So God gave himſelfe into the hands of Man to ſee what he would doe with him, for he loveth the Man as himſelfe. Now when the Man ſeeth that God hath given all things in his owne power, then comes the ſubtileſt beaſt that is in the earth of Man to intice or allure the Man, and to be maſter of all in him, and to rule all things, and this beaſt is the wiſdome of the fleſh, or the wiſdome of the darke man which is ſenſuall and devilliſh; and now the Man or female having her will, and beeing free, having all things in her poſſeſſion by the free gift & love of God to her, deſires to rule by her will and wiſdome, and to let God alone, and forſake his counſell and wiſdom, & rule by herſelf and wiſdome, which is blind, ſenſuall and evill, and this is her guide, and ſhe will be her own God to do her will, luſts and deſires, and ſhe in blindeneſſe wil diſtinguiſh between good and evill, who knowes nothing at all but by the light of Gods grace and goodneſſe in her, which ſhe hath forſaken, and is ruled by her owne ſelfe and wiſdome, that calls good evill, and evill good, and ſo it is all lies and falſhood which the Man is ruled by; and ſo he is loſt and damned from God and goodneſſe, and is joyned to a lie and deceitfulneſſe, and hath made God taſte of her deceitfulneſſe by her forſaking him: for ſhee that is his wife hath forſaken him which is her mate and yoak fellow, and ſo he is loſt and hidden from her, and is under her earthly mau of ſin, which is in hell: for that which ſhould be uppermoſt is undermoſt (which is God) and that which ſhould bee undermoſt is uppermoſt, for all thy brutiall paſſions and beaſtly appetites (which ſhould bee keept undermoſt and ruled) is uppermoſt, and they rule and governe thee, and all things in thee, for they keep God and goodneſſe under them and will not let them appeare in thee, but kills and crucifies them as ſoone as they appeare in thee to give thee counſell for thy good; and ſo the Lambe of God is ſlaine in the beginning of our firſt

world, or at the first appearance, discovering and distinctions of things in it: for in one infancie or nonage, all things is in silence, and we are a Chaos, and God is in this silence, and with us in this Chaos, and in his time and when hee saw the ripenesse of this Chaos, he set forth all things in us, and made them appeare in their order and places to us, and gave all things to us as our owne, and in our owne power, because we should be free to binde our selves or stand free according to our pleasure; for there was life and death set before us, so that we might binde our selves to either or stand free as we were, and binde our selves to neither, because that Man should not complaine, nor grieve in his spirit that he should be tyed against his will to any thing, therefore all men appear free to stand or fall, or binde themselves to what they please: but Man tyes himselfe to the brutiall passions of his mind, and leaves God and goodnesse, and so they be hidden and lost in him, so thy passions, rules & domineers over thee, and thy blinde wisdome or subtle serpent carries thee into all mischiefe and lies; and deceives thee, and makes thee have a hellish mind which is a cage of all unclean and hatefull birds: for thou art the kingdome of hell, and thou art full of hell-hounds, dogs and swine, wolfes, and Tygers, Lions, and Beares, Serpents, and Cockatrices, and all venomous things, so that there is no good thing in thee in thy off-fallen estate, for if God or goodnesse should appeare in thee, thy beastly and divillish crew would destroy him out of thee, so that thy God or goodnesse doth lye under thy earth (or under thy hellish seeing) which a mighty power holding forth a flickering sword, which is the law of sin that cries vengeance, and saith, I will repay, and saith, thou must dye, and all thy hellish crew: for this law requires death for death, eye for eye, and tooth for tooth, for thou hast killed God and goodnesse, and these murthers flyeth in thy face by this mighty power with the sword of justice in his hand, that stands to execute thee and kill thee for killing: and this is the patience of the Saints, which saith that they that killeth by the sword must dye by the sword; for this is justice that the blood-thirsty might drinke blood, and so Man thou shalt never bee happy till this justice is executed upon thee and upon all thy hellish crew, and that thou art dead, buried, damned and lost with Christ and God, and that thou and thy wicked crew is seen no more, and thou art turned to thy dust, and into thy old silence with God againe, and art as if thou wert not; and then God in his time will create thee a new world, and renue all things againe in thee; for there shall bee new heavens and a new earth, wherein shall dwell righteousnesse in thee. *David* saith, Create in me a new heart, O Lord, and renue a right spirit within mee; that is, when thy old world, or Adam is destroyed in thee, that Man of sinne, or that vessell of wrath that was borne for destruction or to be damned; for our

old world is to shew the glory and justice of God and his mighty power in the Man, and to the Man, and that the Man should see himselfe lost and damned; and when he is come to this passe then shall he see his mighty power in living him, and creating him a new creature or new world: for the first world was to shew the manhood, and all her glory, what she is; and that all things were given into her hands to doe what seemed good in her own eyes: and she let all things run disorderly and spoyled all things, and that which she should have governed did governe her, so that all things is turned upside down, and Man sees his owne strength and wildome is foolishnesse: for God lets man alone with his first creation, to shew him what he is in his own freedome; and if man had not been left alone and free, and had not had all things in his owne power, he would have repined, therefore he was left free to see his owne weaknesse and inability: so he desired to be his owne God and ruler, therefore God gave man all things in his power, yea even himselfe also, to see how he would use him, for God saw mans covetous desires, and so God put himselfe and all things else into his hands to do what seemed good in his own eyes, and so nature or man appeared; for that that is naturall is first, and is the first Adam, and that which is spirituall is last, and last Adam or God; for the first man Adam is earthly, and the last Man or Adam, is the heavenly or Godhead Man: so man (if he desires not to be changed, or become the last Adam) shall remain for ever in his first estate, creation or first world, for his first world is his misery, because he desires to be his owne guide, and his blinde wildome is his owne destruction; and because he disregards all good, so hee shall bee with himselfe and his hellish crew till he is weary of himselfe, for he hath given himselfe to pride, which makes him thinke he is better then other men, which is a lie and a deceit; and he is given to covetousnesse of the riches of this world, which all perish with the using; and he is given to luxury, gluttony and drunkennesse, which makes him ready to starve, another time for mispending the goods he getteth to maintaine his livelihood: and he is given to seek honour and worldly estimation, to wrath and furiousnesse, about these things which are all lies and vanities, and perish with the using, and to backbyting and evill surmising one another, to murder in secret and openly, to hatred malice and hypocrisie, with all uncharitablenesse, about these lies which all perish with the using, for here is nothing but howling, crying, sighing and mourning, about these lies and deceiveable things: for when pride hath exalted a man to honour and great estimation, then he rejoyces, and that is his heaven or God to him; and straight envy in another man is troubled at this his honour and greatnesse, and devises some plot to throw him downe, and when he is throwne downe, that is hell and death to him, then hee sighs,

mourns and grieves for this deceiveable lie; and the covetous man he covets the riches of this world, and will coſen, lie and cheat any man to make himſelf rich thereby, and many times comes fire and deſtroyes his riches, or one backbyter or ſlanderer or other, deviſes ſome miſchiefe againſt him, and bringeth him under the penalty of ſome law of men, that he pretendeth he hath broken, whereby all his riches that he hath gotten is loſt and taken from him, then he mournes and grieves, becauſe this deceiveable god hath left him, and is fled, leaving him comfortleſſe; and the glutton and drunkard that lives in luxury and voluptuouſneſſe (which is his heaven or god) when penury, want and grievous diſeaſes commeth upon him, then cries he out againſt himſelfe, and grieves at his folly, which is a hell to him, now when it is too late; yet ſo ſoon as he recovers health and means againe, he returnes as bad as he was before, like the dog to his own vomit, and the ſowe that is waſhed to her wallowing in the mire: and the murtherer that in his wrath and choller doth kill a man (which murder in his paſſion is the heaven or god of lies that pleaſed him) afterwards when the law of ſin, or juſtice of man, comes to execute him, then juſtice or the law of ſin executing its office, proves a hell unto him: therefore if thou deſireſt no harme to be done to thee, thou oughteſt not to doe any to another, but if thou doſt, this revenge (or juſtice) in him whom thou wrongeſt and does to him as thou wouldeſt not he ſhould do to thee) retorit backe upon thy ſelfe, and thy owne conſcience cannot deny but that it is juſt and good, although it be death and hell to thee, and that thou canſt not abide to ſuffer it, for thy juſtice and law of ſin ſaith, an eye for eye, tooth for tooth, and life for life: the morall Law and ten Commandements is in thy ſelfe, and it is thy own naturall deſires to them, for thou loveſt God or good with all thy ſoule, minde and ſtrength to be done to thee, and thou doſt naturally love thy neighbour as thy ſelfe, becauſe he is thy Samaritane, and doth good to thee, for thou doſt naturally love thoſe that doe thee good, and that is reaſonable; thou doſt love the Sabbath day, for naturally thou doſt love reſt, and naturally thou doſt love and honour the place from which thou cameſt which is thy father and mother: thou doſt not naturally deſire to be killed, therefore thou ſaieſt, I muſt not kill: thou doſt not deſire any ſhould take thy naturall propriety from thee, nor falſehood to be done to thee, therefore thou ſayeſt, I muſt not wrong another man by enjoying his wife and propriety, or rob or ſteale from him his right, or what he hath laboured for, for the labourer is worthy of his hire; thou doſt naturally hate to have a falſe accuſation on thee, therefore thou doſt ſay, I muſt not beare falſe witneſſe againſt any one, and ſo the reſt is what thou wouldeſt not have done to thee that thou muſt not doe to another; for S. Paul cryed out againſt himſelfe, and ſaid, that he did the thing he hated, and did

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disallow, and did not the thing that he did allow and love, but sold himself under the law of sin which he hated; for this law and curse is added because of the transgression, which is just to reward every man according to his works, for this law of workes saves no man, but condemnes all because all men have sinned; and as long as man lives in the fleshly lusts of sin and concupiscence, he is under this law of sin and curse, and cannot please God: but the world is mistaken of Paul, and thinks that he meant and said that as long as he lived in the flesh (or in this organicall creature of the foure elements of clay) hee should sin; if this were the meaning of St. Paul, sure he must kill himselfe, and advise all men to doe the like, or else they could not please God, for that which hinders us from pleasing of God must be taken out of the way; but Paul saith, that Christ hath taken him away from the curse and law of sin by faith, which faith is the power of perswasion, and convincing the heart of sin and unrighteousnesse, and the workes of faith is to crucifie the sinfull flesh and lusts, and to be obedient to God and goodnesse, and that faith of Christ saves thee: and Paul saith, that he thanks God he is dead, and that Christ is now his life, and that he lives now by the faith of the Son of God, which is by his loving perswasions, and that confidence and reality of truth which he found by the obedience of Christ in him to God and goodnesse, and so that flesh of Paul is dead and crucified to him, so that it is evident by the sense of Scripture that Paul meant that flesh of sin, and not the organicall creature that he then lived in: for we know nothing of God nor of the divell, but what we see in our selves: for St. John saith, what we have heard and seen and tasted, that declare we unto you; for we must not imagine the powerfull and mighty Godhead to be any Idea, Image, or likenesse of any thing, but what he hath declared himselfe to be to us; for it is said, that Christ is in us, and God is in Christ, so that the Godhead lives bodily in us that hath ceased from sin, for of that omnipotent and mighty power that upholdeth and discovereth all things, wee know nothing neither of our selves or any thing else but what he pleaseth to discover unto us: therefore in thy first creation, or first birth, God discovers thy selfe to thee which is Esau or Adam, and thou hast all things in thy possession, and thou art the God and Lord of all, for thou art the God of this first world that hath blinded thine owne eyes with thy serpent subtilty and wisdome of the flesh, and thou art ashamed of the naked truth, that is the light of Gods grace to discover and lay all things naked and bare before thee; but thou covereſt and hides the truth with the leaves of thy owne fruits, for thou art ashamed of the truth, and when God calls thee in the coole of his day, and his light and fire begins to wax cold in thee, thou hidest thy selfe from him and art ashamed of him as thy nakednesse, for thy wisdome hath opened

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thine eyes to thy selfe will, and hath shut them up to the naked truth, and thou art lost and damned from God and goodnesse, for thou hast deprived thy selfe of him, and hath hid God in thy selfe as thy shame, for thou art ashamed to come before him, and therefore thou hidest him with thy partition walls of sinne, and now thou art cloathed with thy owne death, that is the law of sin and thy owne justice in thee; for the skinnes of thy innocency that thou hast killed within thee (which is the death of God and Christ) is thy cloathing, and so thou art cloathed with the death of God in thee, and God now never appeares to thee but in this death, with terror and feare which terrifies thee, and this justice of terror and feare lyeth in the death of God, which thou hast slaine and dis-regarded, and is that flickering sword that keeps this death (which was the tree of life) till thou be killed by it as thou hast killed: as it is said, I have been dead but now am alive for evermore, for this tree of life is the Lambe of God that is slaine in the beginning of our first world, and so he lyeth dead to us till our wicked world is at an end, and this our wicked world shall bring forth nothing but thornes and thistles, which is sins that shall prick thee to the heart, and thou shalt eat of thy owne fruits with the sweat of thy browes; that is the labour of thy sinnes, that toyleth thee with their laboriousnesse, and this toyle shalt thou have with thy sinnes till thou returnest to thy dust againe, or to thy old silence wherein thou wert before, and thy serpent (or fleshly wisdome) shall goe creeping on thy earthly being of sin, and shall live on their dust or first originall, which is lies, and is thy subtle serpents food: and thy husband which is thy lie or unreasonablenesse that thou hast united thy self to) shall rule and domineere over thee, and thou shalt be subject to his will, and all thy children or sinnes that he begetteth of thee thou shalt bring forth in sorrow, and they shall be a pain unto thee; for what is said to Adam is said to both, for she or he is one, and is the female of God, for man or woman signifies both, and this sword of justice which standeth in the death of Christ is the enmity the seed of the woman or humaine nature, that shall breake the serpents head, and destroy his seed; and this enmity shall bruise the humaines heele or foot that he shall never walke any more in false wayes; so this enmity or sword standeth in the death of Christ, crying vengeance and saith, that the world (or Adam, Edom, or Esau) is the childe of wrath, and he hath prepared or ordained himself to destruction, and so this whole world of Man is destroyed, damned and utterly lost, and Man shall never bee happy in his first birth because of his fall, for he must be dead, buried and borne againe, or else he shall never enter into the Kingdome of heaven, for his owne nature is wrath, but God did not make him so, but his nature was so for ever, for according to Scripture we are the children of wrath by nature, and at the first we appear

peare so, and God did make him appeare to himselfe what he was; and gave himselfe and all things into his power, that he might not complaine, and that the Man might see how he would use God himselfe, and all things in him, and so he destroyes himselfe, God, and all things within him, and hath ordained himselfe and all to be lost, so the first creation in Man is lost, and God shewes Man his miserable condition in this death and losse of God and goodnesse, and the power of God that lyeth in this death, is called the death of Christ, or the two edged sword that standeth to divide the soule asunder, or that flesh of Christ that is the curtaine that stands before the most holy place, or *Sanctum Sanctorum*: and this power of Christ is in hell under our earthly being and Man of sinne, till we and all ours is turned to dust againe, and this power of death strayes with patience and long sufferance under us in hell till we are weary of our selves and sins, for we grieve the Spirit of God by whom we are sealed, and he daily shews us our owne misery, and toyle and sorrow sinne doth make in us, and this toyl we shall have for ever till we are weary of our selves and desire to be ended with all our hearts, and to forsake our selves and our owne wicked world, and all that is within us that is wicked, then doth this holy power, Man himselfe in us, and destroyes us and all within us, and turns us to our dust againe; and when we are in silence with God againe, then doth he create us anew and make us a new world, and prepares us a bride for himselfe, a heavenly Jerusalem, a City and house for God, and he is our Lord and husband, and he is a holy and righteous ruler, and doth govetne all the facalties of our soule in peace and love, with all orderlinesse and union, for then the Lion (our strongest passions) is in peace with the lambe or innocencie, and all our other beasts, birds and fishes (which is our phantasies) is orderly and in peace; then shall the childe or innocencie lay his hand on the Cockatrice hole, and the Wolves, Beares and Lions shall be together, and one shall not sting or hurt the other, for God is King and ruler in man, which orders all things well and in peace in him, and the Son of glory or God, shines seven times more brighter then hee did in the former world, and this glorious world or Man of God shall last for ever and ever, in his glorious transcendent brightnesse, and there is no sorrow or paine in this world, but everlasting ravishing joyes and sweet content of minde; for this holy God doth ravish the soule continually with his delectable pleasures, so the soule is ever satisfied; for God when he is our Lord, and we have given our selves to him, hee uses us thus sweetly, and doth give us all pleasure and content, but when he gave himselfe to us in our first creation, and first world, we were ashamed of him, and hid and destroyed him from us, but he is not ashamed of us, but uses us with all love; for nature appeared first and in that Adam all dyed, for God and

Christ was Sonne and borne there, and he became mortall in this nature, for God appeared there in weakneſſe, which weakneſſe is humility and lowlines of ſpirit, with all gentleneſſe and love; and when the wiſdome of the fleſh (the ſerpents ſubtility) had opened natures eyes to pride and high mindedneſſe, and to wrath, covetouſneſſe and envie, which eyes is the ſerpents eyes, which is the evill eyes or the Devils, which the nature of man lookt through, which made him thinke that this high mindednesſe and pride, with ſelfe will, was a glorious tree, and that there was glorious fruit on it, and that it would elevate him highly, and that he ſhould be his owne God and ruler, and that he ſhould know good and evill which he did by wofull experience, taſte of its good which had the evill in it, for it was full of confuſion as was ſaid before, and was the mans toyle; but he thought it was a glorious fruit, and much to be deſired, and ſo doe all men that are in the firſt creation, and firſt world: ſo when Man had taſted of pride, high mindedneſſe, and ſelfe-will (the forbidden fruit) he deſpiſed God which is humility and lowlineſſe of ſpirit and meekneſſe, and was aſhamed of this, and thought it fooliſhneſſe, to bee humble, meeke and lowly, for hee thought this to bee poore beggarly nakedneſſe; and was aſhamed of ſuch a lowly and beggarly minde as he thought it to be, ſo he covered this meek and lowly ſpirit with his lofty high mindedneſſe, and ſo the divine, gentle and holy nature is in hell under this filthy covering; and this is the covering upon God and Man, and is the partition wall betwixt them, and ſo man hath made the Devill god and lord of all, and hath given all that was given him into his hands, ſo God in man is in the Devils power, and he reigns as King and Lord of all in this firſt world or creation that is fallen into the Devills hands by mans will that gave it him: for God gave man himſelf and all, and man delivered, and gave or ſold him to the Devill; for nature in the firſt creation is a Judas that is raiſed up to deſtruction, and is the ſon of perdition that ſells the innocent life in him, and afterward he hangs and deſtroyes himſelfe, and puts himſelfe wholly into the Devils hands, and in the end of time when the man is weary of this wicked world with all his ſoule and minde, and will, wholly returne all into the hands of God againe, he takes all upon him with his mighty power and ſword that ſtands in juſtice hands, and redeems himſelfe and the man out of the Devils hands, for he comes to redeem himſelfe the loſt ſheep of the houſe of Iſrael, which was loſt and hid in man, and covered with mans ſinnes. Now this holy and mighty power taketh all upon him, for he becomes our firſt borne Eſau, Adam or Edome, and will be our firſt world that is fallen, and will ſuffer with us and for us, as if he had done all our ſinnes; for when he hath our man of ſinne on him he gives the humane power to indure this juſtice of the death of God for his ſinnes, and this

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sword of justice and Gods death doth destroy death, and this death or sword of God that frights and feares the man; is the beginning of the wisdome of God in him to destroy sinne, for the man in his first appearance destroyed the Lambe of God or good, and then he and the Devill, the wisdome of the flesh rule all in all in him till the man is weary of himselfe, and desires this death of God to helpe him, and this death of God is his backe parts that made Moses face to shine, for the wrath, anger and frownes of God (which is his backe parts) is better for the man then the Devills face or smiles; and Gods death is better for the man then the Devills life, and his hell better then his heaven; for it is better to be in the house of mourning, then to heare the song of fools, though man in his off fallen estate thinks it not so: but this death and mortality of God (which is his backe parts) doth make our face shine, for no man shall see his face & live, nor shall or can we see his face, glorious countenance, and cheerfull smiles till our man of sinne is destroyed and rooted out, and we returne to our dust as we were before, and in silence with God againe; and so this death and mortality of God (which is his angry frowns and the wrath of the Lambe that takes away the sinnes of our wicked world) is entered into our Esau or Adam (which is the vessells of wrath prepared for destruction) and is become our flesh which is dead in sinnes and trespasses; and this death of God doth destroy us which is death, for this Esau with the death and wrath of God is a hunter, and doth kill meat or venison for his fathers supper, which venison is the wilde and heathenish brutiall man whose death shall reconcile us to God againe: for in the fifth of the Rom. he saith, that we are reconciled to God by the death of Christ, which death hath mortified us and killed our man of sinne, so this death hath given us power by his death to destroy, kill and mortifie our selves, for this Christ after the flesh or death, was it that lay under our earthly beeing, and said, that he was a worme and no man, and that the great Bulls of Bashan gaped upon him to devoure him, which was our sinnes, and that the great water floods and seas of our sinnes run over him, and he lay still, and the man of sin thought that he had been asleepe or dead, and did not see their evill workes, but he made this darkenesse (or darke man) his hiding place, and so he saw and heard all his evill workes; for he saith, I create light, and I create darkenesse, that is that, I set forth my selfe which is light, and I set forth man which is darkenesse, and he regards not me, nor my light, because his deeds are evill; and so I am hid in his darkenesse; but when the man is weary of himselfe, then he seeketh for mee, and hath need of mee, though he thought I did not heare nor see him before, then he runs to me and cryeth, and saith, arise, O Lord, in mee, and thy enemies (which is my sinnes) shall be scattered and rooted out in me; so this death or flesh of God (which

is death) destroyes man (which is death) in God in becomming his death on his flesh, for in becomming the man of sinne, he destroyes man which is sinne and evill of himselfe without this power of the holy Godhead, which holy power he hath given to the man to arraigne himselfe before himselfe, and to condemne himselfe in himselfe and to execute himselfe, and so make an end of the whole man of sinne, and so he becomes dead and buried with this power of the holy Godhead, for it is better be dead with God, and to be at rest with him, then to be alive with the Devill, and to be in torment in his hell: for this death of God is death to the sinne (which sinne is death) and shall raise us up into everlasting immortality and ravishing joyes of minde: for hee saith, that that which never eye saw, nor eare heard, nor ever entred into the heart of wicked man (in his first creation) is now revealed to them that love him, and those that are of the new borne creature, and the second creation that love him, and are the men of God who are ruled and governed by him; for he saith, that the troubles and sufferings which wee endure (in the crucifying the man of sin in the former world) is not worthy of that joy and sweet consolation that we shall receive, and shall be given to us that hath tasted of the death of Christ, and hath gone through his sufferings with him into the second world that is full of joy, for this end of Esau (or Edom) is the end of the first creation, and the vessell of wrath that hath ordained himselfe to destruction, and God foreknew that he would doe all these things to himselfe, and gave him all in his hand that hee should not complaine, and say he was tyed from any thing, so that he was free, and might have stood or fell; but he fell, and all Adams knows this, their owne conscience accusing them, for hee made man upright and shewed himselfe to bee good, but he sought out many inventions to destroy himselfe, yet God hath mercy on him, and hath brought forth his elected seed to save him, which was Isaac or Jacob, that wrastled with God in this darke night of man to save and blesse him; for this Esau was faine to sell his birthright, and was so hungry with hunting and killing the man of sinne that he had almost lost himselfe, but his brothers pottage (which is love, and mercy, and power) was given him to strengthen him to overcome the man of sinne in himselfe; yet he thought this pottage should not have taken away his birthright and destroyed his first creation, which he wept for, although it was too late, for it was for his further good which is hid from his eyes for a time, and whilst he is a hunting, for Jacob puts on Esaus rough garment or flesh (which is the law of sin which made the man of sin mad) and hee thought to destroy this Jacob, or this second creation which appeared in the man; but in the end when sinne is destroyed, they will be loving brothers, and one man of God, for this Jesus Christ (or seed of promise the destroyer of

ſin) will make all peace and quietneſſe, for this holy God is in Chriſt reconciling the world to himſelfe (in mortifying and cleanſing this man, and burning up all the chaffe of ſin with unquenchable fire) that there might bee great love betwixt God and man againe, for this Jeſus was three dayes and three nights in the man of ſinne, and in the heart of the earth, and was carried into his wilderneſſed land, and was tempted of him, the manner whereof ſhall afterwards be expreſſed; for he ſhewed Man all his filthineſſe, and how wicked he was and regardleſſe of God and goodneſſe, and this was the firſt day in him, and the night of that day was the death and wrath of God that appeared in the Man, which did terrifie and feare him, and was the wounds of conſcience that told him what he deſerved, and he threw downe himſelfe at Gods mercy; and the ſecond day or light God gave him true grace and ſorrow for his ſinnes, and the night of that day is that bloody fight in heaven betweene the Man of ſinne and God, and that terrible agony and ſweat of death was on the humanity; and the third day or reigne of Chriſt is that day that Chriſt ſhall reigne a thouſand yeares in Man with death, which day is that power of patience and long ſufferance that laſts till the Man of ſinne is rooted out, for a thouſand yeares is but as one day with the Lord, and one day in this ſuffering and reigne of Chriſt is as a thouſand years to the man; for he muſt reigne till all ſinne is ſubdued, and the night of that day all hell is broke looſe to torment the Man for a ſhort time, but this Almighty power gives the Man a ſtrong and victorious power that he fights with himſelfe and overcomes himſelfe and all his deviliſh crew, and ſo the wicked world is ended, and Man ſhall come into a happy condition: There are many that think that Chriſt will come and reigne a thouland yeares here on earth perſonally, but they will be deceived, for they look and judge of the Scripture after the outward appearance, which is not righteous judgement, for we are to looke on it with a ſpirituall eye, and then ſhall we ſee it as it is, for the looking on it as a hiſtory (and not as it is a ſacred and holy myſtery) makes ſo many falſe Religions; for the birth of Chriſt in this elementary world was after a extraordinary manner, and not after the ordinary manner of men, for he was not as the ſeed of man, nor did the Virgin Mary feele any manner of paine in bringing him forth (as the wiſe and learned hold) nor doth the Scripture make mention of her paine as they doe of others, as Rebeckah Iſaacs wife, and Rachel Jacobs wife, for the Divinity is a ſpirit, and the humanity is a ſpirit, and the Divinity and the humanity joyned together in conjunction as man and wife, is but one ſpirit, and ſpirits bring forth a ſpirit, and can doe no otherwiſe; for this Jeſus Chriſt is a Spirit, and is the Spirit and life of God that is ſowne in our hearts and ſpirits, which makes us cry, Abba Father, for he was and is a Spirit comming forth

of God and man that were and is ſpirits, and that organicall body or figure that he ſeemed to be in (and to eat and drinke, and that he was like fleſh and blood) was as three Angells that appeared to Abraham, which he did dreſſe a kid for, who ſeemed to be men, and did eat and drinke with them as they thought; ſo Chriſt ſeemed to be in that figure and fleſh of the man, but he was a reall ſpirit, for with that body he walked on the ſea, the which Peter could not doe with his heavy body, but did ſinke; and Chriſt did hide himſelfe many times and could not be found, for he did walke inviſibly, and when they did ſeek him to deſtroy him they could not finde him till he pleaſed to give himſelf into their hands, and he could come with his body into any roome the doores being ſhut, as he did after the reſurrection come to his Diſciples, ſaying, Peace be unto you, and he did eat a broyled fiſh, and they knew him by eating and breaking of bread; and there is ſurely ſome ſecret myſtery in that, for when hee walked like a gardener they knew him not, but by breaking of bread; and Thomas would not beleeve that it was the body that was crucified (becauſe he could come through a chinke of the doore as he thought) till Chriſt ſhewed him the print of his nailes, after which, he ſaid, he beleeved becauſe hee ſaw thoſe things; but Chriſt ſaid to him, they were more bleſſed that beleeved and ſaw not, but beleeved and truſted in God without the death of Chriſt: for if we had beleeved and truſted in God, wee ſhould not have fallen and ſinned, but have been more bleſſed, for the whole had not had need of the Phyſitian; but we all have fallen, and need the death of Chriſt to make us whole againe, and we cannot beleeve till wee ſee the print of his death and nailes in our hearts and ſpirits, which he hath taken on him, and is now his humane nature; for his Godhead and humanity is in us, if Chriſt be in us, for he is whole Chriſt in us, God and man, nor can he be divided and be in part in us; and if he had a corporall body of clay (conſiſting of foure elements, made up of fleſh and blood as ours is) it were impoſſible, and againſt reaſon that he could be in us; therefore looke into the Scripture with ſpirituall eyes, for that Chriſt that ſeemed to have a body to be nailed on a croſſe was a ſpirit, and ſhewed to thee how he is nailed with thy ſins to patience and long ſufferance in thee which is death to him, for he grieveth and mourneth for thee; for we grieve the holy Spirit by whom we are ſealed and made the ſons of God, and we quench and put out the Spirit of God from us, and this is death or griefe and paine to God for us; for there is no death to any but grief and pain, and no life but joy and pleaſure, and ſweet content, for the ſoule is an eye, and is compoſed of joy and harmony, and deſires to flye into harmony which is God; and ſorrow and paine is a living death and dying life; nor know I any other life and death but theſe, though there is ſome other things that is called life, as

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ſtirring and motion, and the leaving the body is called death, and in forſaking any thing, I am ſaid to be dead to that, and that dead to me. The Sonne of God, Jeſus Chriſt was and is a Spirit, God and man, which now doth live and walke amongſt us, and we doe really kill and crucifie him every day to our ſelves, and the fleſh and bloud of Chriſt which he would have us eat and drinke, was not ſuch fleſh and bloud as ours is; but there were then ſome that followed Chriſt as fooliſh as we are now, that when Chriſt ſpoke theſe words they did leave him, for they thought he meant they ſhould eat this figure or organ that he ſeemed to be in when he was a Spirit. The fleſh of Chriſt which he would have us eat is his bloud and paſſion, which is the death and mortifying of our ſinfull fleſh; which St. Paul ſaith, ſo long as he lived in he could not pleaſe God: ſo Chriſt would have us eat his fleſh and drinke his bloud, and joyne our ſinfull fleſh to his fleſh: ſo his death or fleſh, doth deſtroy our death or ſinfull fleſh; and ſo that death of Chriſt doth ſave us, and reconcile us to God again. Now I know no other fleſh of Chriſt but this fleſh which is the new and living way, is the curtaine and vaile before the moſt holy place, and all that will be ſaved muſt enter through this vaile; and when this vaile or fleſh or death hath done the worke he came for, hee muſt be taken out of the way, for no fleſh and bloud that is death, can enter into the Kingdome of Heaven; therefore when we enter into the moſt holy place, the vaile or fleſh of Chriſt is rent in twaine from the top to the bottome, and ſo the death and fleſh of Chriſt is finiſhed and ceaſeth, and he is taken out of the way; for there is no mourning, nor wayling in the moſt holy place, for all teares are wiped from our eyes. Now he ſaith, that he (Chriſt after the fleſh) muſt be taken out of the way, or elſe the comforter will not come, which is the life and raviſhing joy of Chriſt: And Paul ſaith, though he knew Chriſt after the fleſh, yet now hee knew him ſo no more, as I ſhall ſpeake of all theſe things more at large in this booke. Now when Melchiſedeck appeared on the earth hee was without father and mother, and he ſeemed to Abraham to be a man, a Prieſt and King, and bleſſed him when he came from the ſlaughter of the Kings, which are the ſeven deadly ſinnes: This Melchiſedeck is that Chriſt that was before Abraham, as it is ſaid, Before Abraham was, I am; and this Chriſt that appeared in the end of time, is that Melchiſedeck that was before Abraham, and that Elias that was carried up into Heaven in a fiery chariot with fiery horſes, which was a Spirit and the power of God, though he ſeemed to be a man of fleſh and bloud; for Elias is ſaid to be the power of God in man, and I beleeve that all mankinde (when they have put off this lower elementary body that is dead clay without Spirit) ſhall be like Chriſt: Melchiſedeck and Elias, which are Spirits, and may aſſume any bodily likeneſſe as they were and did appeare in

theſe

theſe lowet elements : my reaſon is this, becauſe Samuell aſſumed the like-neſſe of his owne body, and came to the witch at Endor, and Moſes and Elias appeared to Peter and Chriſt on the Mount; ſo I beleeve any one may appear to their friends as many have, for there have many appeared that have beene killed in ſecret to diſcover their murthers, and many of the Saints appeared when Chriſt was crucified : certainly it was not their lower elementary bodies of clay that appeared, but ſome aireall and ſpirituall body they aſſumed, which was the likeneſſe of their former and lower elementary bodies, and like unto Chriſts ſpirituall body that appeared like fleſh and was not fleſh but to our appearance, and that it might diſcover to us and tell us what we do internally and in our intellectuall man; and Chriſt called Lazarus his ſpirit, and made him appeare as if he had been in his former fleſh and blood; ſure theſe things muſt be ſo, or what did become of Lazarus, and where did hee recide before Chriſt opened Heaven gates; for it is ſaid, that he is the firſt that riſeth from the dead, and openeth heaven gates to all beleevers : we read that Elias raiſed a childe from death, and another when the Prophets dead body did touch his dead body, the dead body of the Prophet did raiſe the dead, ſo the dead did raiſe the dead, which is a miracle; therefore there is ſome greater and further conſideration in it; for certainly they could not be dead, but this elementary body ſeemed to be dead, which was dead before (never being alive) although it ſeemed to be alive whilſt the ſpirit of man lived in it, as I have ſpoken more at large in this booke; therefore let us conſider well how all theſe things can ſtand together with reaſon, or elſe wee ſhall make a confuſion of the holy written word of God that is given to lead us into all truth; for there muſt be a reaſon given where Lazarus and all the Saints were that appeared, whether they did dye againe, or where they now be; for wee never read of any thing they did on earth ſince; for it ſeemes they have ſeen the laſt day before it comes to us, and before it came to Chriſt; as the childe that was raiſed by Elias, and the dead man raiſed by the dead Prophet, and Lazarus that was raiſed by Chriſt, as alſo a maid, where did they recide with their corporeall body of clay and elements till Chriſt did open heaven gates? ſure therefore the man muſt be a ſpirit, and hath aſſumed and taken this body out of the foure elements, and caſting it off againe as a borrowed garment, and may aſſume a more rariſied and aireall body to appeare in, as Chriſt, Melchiſedeck, Samuell and Moſes, for nothing is impoſſible; only that may appeare to our darke eyes to be fleſh which is not, as the three Angells to Abraham and to Lot; for we beleeve appearances to be that which they are not in deed and in truth (which we finde by wofull experience) the which make ſuch contention, and cutting of throats about Religion; the cauſe of this

diſtraction

distraction is that we doe not see things with a righteous eye.

I desire all friends and readers, who doe read this booke, and all to whose hands it shall come, that you will looke into it rightly, and not condemne it amisse, but as it is really intended for the good of all; and where I speak of the death of God, and Christ in man, I doe not meane that the Almighty and powerfull Godhead can dye or be lost, but as he is dead and lost to the man that despises truth and treads it under foot; and so I meane that God is dead and lost, and the truth lyeth in the streets of his heart (which is God, who is that truth) and the two witnesses lye dead in the street of his heart unregarded (which is mercy and righteous judgement and is God) which we should have shewed forth to all the world, even mercy, and righteous judgement, but we have hid these witnesses. So I desire that the most holy and righteous God may be your guide and director to lead you into all truth.

The true Articles of the Christian Faith.

1. I Beleeve in God the Father Almighty, maker of the holy Heaven and earth in the man; I confesse and acknowledge that the same is a true holy living God or good, and that he is a mighty Spirit, and a perfect clear light that discovers to the man the reall truth of things, and how all things are in their places, and in or to the Man, and he is the reall beeing, the truth, light, life and love to the Man, and this is his name light, life and love, for he is all this to the man: for the love of God to the man was such that he brought him under the law of discipline and correction, instructing him what to doe for his good, and convincing his conscience for what hee hath done to himselfe, and against God or goodnesse; so he raiseth up all our sinnes as judges to condemne us for what we have done, and they correct or punish us, for God (or goodnesse) hath put it in them to doe it, and God hath opened our eyes with his power to see it, which makes us hate and condemne our selves for what we have done, & his holy power or light hath perswaded our hearts to have true sorrow and reall repentance for our sins, with a broken and contrite heart and sorrowfull spirit, and so we begin to hate our selves and our sins, and doe really forsake them, and doe confesse that we doe deserve to bee for ever lost and damned, and be deprived of God and goodnesse for ever, because we have chosen hell, death and devill, and joyned our selves unto it; but Gods mercy and goodnesse hath inlightned our hearts with his law, and

hath really corrected us for our sinne, and hath brought us to the beleefe of Jesus Christ by his law or fatherly correction, for he receiveth none to Jesus Christ but whom he compelleth, and none comes to Jesus Christ but whom the Father draweth inwardly, and this drawing to Jesus Christ is by the law of disciplines, and this law is the river Jordan or judgement, and Iohn the Baptist (or the light of Gods grace) that doth dip or dye us in the river Iordan or Iudgement of Gods glorious goodnesse, and this his judgement doth cleanse us from all our sinnes that were as red as scarlet, and we come out as white as snow: and this is the first Baptisme in the Fathers Name.

2. I beleeve in Jesus Christ the only begotten Son of God or good, and that he is the reall substance of God, and that he is the goodnesse that proceedeth from God or good: And I beleeve that all good things are made in the man by him and through him, and that all goodnesse doth consist in him, and proceedeth forth of him into the man, for his goodnesse in us beareth in us our sinnes by his mighty power of patience and long sufferance, with grievous sufferings and agonies which hee hath for our sinnes, and there hee lyes or reignes in us till our sinnes bee vanquished or rooted out by this mighty power of patience and long sufferance; and when all our evill is overcome (by this power of his goodnesse) then he delivers us (which is the Kingdome of God) to his Father that God may be all in all.

3. I beleeve the Son of God or Righteousnesse, is borne of the holy virgin Mary; which virgine is the pure humanity, and this pure humanity is overshadowed by the Angell Gabriell, or the power of the most highest God; and this Son or righteousnesse of God is begotten upon the humanity, and is the promised seed to the man, which is borne for a blessing to all generations of man, as was promised.

4. I beleeve that this holy seed of blessing, the Sonne of God, Jesus Christ the Saviour of us, hath suffered death under Pontius Pilate the law of sinne in us, and that he dyeth for and to sinne in us, and is dead and buried, and in hell under our earthly beeing and man of sin: and he suffers for our sin in this hell, for they be all upon him, and he is nailed to the crosse of patience to endure all the reproaches and blasphemies, contempts and false detractions, accusations for our sinnes cause on him, and for the love of God and to which hath taken us upon him that we should suffer with him all our own reproaches, contempts and sinnes to condemne us for doing them, and that wee should condemne and forsake them, and be dead to them, and they to us, by the power of Jesus Christ that saveth us in us; and this is the baptisme of the Son, and is the fiery tryalls, or the baptisme of fire with which he saveth his own body or us, which is the humane nature that he hath taken on him to

for

for and with, that he might be saved through him, and by his power in us; and whosoever doth not suffer his death with Christ for sinne, to that is, to suffer under the law of sinne (death for sinne and to sinne) the death of the crosse, which is the patience and long sufferance of Christ to the killing of sinne in us, he is no Christian, let him brag how much he will of his Christianity, till he hath tasted the death and life of Christ, and that all this is come to passe in him, for they must all taste of this cup or passion, and be baptised with his baptisme: for if we doe not suffer and dye with him, we shall never rise and reigne with him.

5. I beleeve that the holy God, hath raised up his Sonne Jesus from the dead, and that he was three dayes and three nights in hell under the earthly man of sinne, and in the heart of his earthly being; and the first day he sheweth and discovereth unto man his sins, and the night of the day doth terrifie and wound the conscience, and doth feare the man which is the law of sin, or the wrath of God upon the man that sinneth. And the second day is the grace and power of God, which giveth the true sorrow and repentance for thy sins; and the night of that day, is that bloudy fight, in which is the sweat and agony of death in thee that crucifies and kills thee for thy sins. And the third day is the power of Christ that gives thee victory over death, devill, hell and sins, so that thou art dead unto sin; and the night of this day is the patience and long sufferance of Christ in thee till thou hast overcome the evill one, for in this day and night is the whole mystery of Christ finished, and the Son of God is darkned in thee, and thou becommest dead and buried in him, and he in thee, so the last day is comming on to thee which is the resurrection of Christ in thee, and with thee, which is the new creature, or man of God, Jesus Christ, which was dead in thee, and with thee, and when you have suffered together, you shall reigne together in perpetuall joyes with him in God, for ever, and for ever.

I beleeve that this Jesus, or our Saviour, is ascended up to his Father, and doth carry them up that have suffered with him, and hath cleansed them, and prepared them a Kingdome for his Father, that God may be all in all in us; for he, Christ after the flesh (which is death and mortification) must reigne in us till all sin be subdued, and then he delivers us up to his Father: for he saith, except we eat his flesh, and drinke his bloud there is no life in us, therefore let us eat this flesh and drinke his bloud of mortification, and killing and crucifying our sins. This was the flesh of Christ that St. Paul spake of, saying, though he knew Christ after the flesh, yet now he knew him so no more: O that we had all eaten this supper of Christ, then were we happy, but till then most unhappy; for we must drinke this cup or passion, and shew the Lords death till he come in his life and glory.

7. I beleeve that Iesus shall come from the strength or right hand of God with all his Saints or Angels, or the good motions which are thousands of them, and they with Christ shall judge the quick and dead in us, which quick is himselfe and all his Saints and holy Angells to live, reigne and dwell in us, and judge the dead sins never to live any more in us, but be damned and lost for ever out of us: so this is the last day or light, or day of righteous judgement that shall last for ever in us. O that it were so come to passe in all, and that they might see this last and everlasting day or new day, which shall last for ever and for ever.

8. I beleeve in the Holy Ghost, and that he is the ancient of dayes, and is the love of the Father and of the Son, which is the reciprocall love of singing one to one, and this holy love or Holy Ghost hath joyned God and man together, and hath pulled downe all partition walls that hindered their comming together, and hath baptized or dipt or dyed the man in this his most holy life or holy spirit, and hath made him a holy house, Church or Temple for God to live and dwell in, and Christ is the head stone or foundation of this most holy house. O that all men were become this Temple or house of God to dwell in.

9. I beleeve that there is one holy Church, and this Church are all holy men that are without sinne, spot or wrinckle, for all holy men are the body of our Lord Iesus Christ, that is, cleansed by him and made pure, for hee is the head of a pure body, and there is no sin in his body or Church, nor is he head of a sinfull body, therefore looke to it you that are sinfull men, for you are not the members of Christs body or Church of Christ, as you may see in the fifth of the Ephesians, where it is evident that he saith, that his body or Church is without sin.

10. I beleeve that all sinnes are forgiven in this Church, for Christ hath forgiven them the sinnes that are past, and hath covered them with his holy life, so that those evills shall never rise against us more, but wee shall live and reigne over devill, death and hell with Christ for evermore, and sit with him at Gods right hand for ever and for ever.

11. I beleeve the resurrection of the flesh of Christ that is joyned to the humanity, and this flesh or death of Christ, with the humane nature shall rise into immortality, and for this mortality of theirs shall put on immortality, and all death shall be swallowed in victory unspeakable so happy art thou, O man that hast put on the flesh or mortality of Christ, for this flesh or mortality shall carry thee into everlasting immortality, and into everlasting life and joy of holy minds.

12. I beleeve that there is but this one holy and everlasting life, and this

life is the holy life of God, and he hath chosen thee unto life eternall, and to be one with him for ever. Take it to heart, for unless thou seek it truly thou shalt finde it not: so if thou seekest for it, thou shalt finde it, and it shall be unto thee.

CHAP. II.

A description of one spirit acting in all, which some affirme is God.

NOw what a spirit is, is to be considered; for all things appearing to the man he gave them severall names according to their natures, and as they appeared unto him; for in Gen. it is said, that Adam the man, gave every thing and creature his name according as his nature was to the man, and it was so, and could be no otherwayes; for the genius and wisdome of God in man gave these severall names by his inspirations and lights which hee discovered to the man how the natures and qualities of things were, and they are really so, for they be named by the Spirit of God in man: but there are many cavellers that dispute about it, and would destroy all order, and bring all into confusion; for they say they cannot tell what a spirit is, nor what man or beast is, nor what fire, water, earth or aire is; yet they themselves see all these severall things, and their severall natures and operations in them and to them; so that if these things had no name they must of necessity give them some name, or else all the world would be dumbe, and have no discourse, for they could not discourse of these severall things (and their natures) unless they had names to call them by that the one might understand the other, and know what subject they speak of, and what each would have another to do; but these mad people love to confound themselves.

A spirit is that internall fire, life and motion of all things, as the spirit of fire, and life of herbes, and trees, which is named the negative spirit that manifesteth it selfe to the world and all other spirits. Now there is another spirit or fire that groweth and bloweth it selfe up into one organ, and feeleth any thing that toucheth it, and its name is the sensitive spirit. There is another

[illegible] this is the man.

And there is another ſpirit, eye, light or fire, that is a motion joyned to the man, that diſcovers the reall truth of all things to him for his good or hurt, and his name is called the ſpirit of wildome or God, and this is the light or right eye to the man that ſeeth all things for his good, if he will regard his inſtructions.

And there is another ſpirit, eye, light or fire, that is a motion that moves to the man that he feeleth in his intellectuall, which is the ſpirit and eye of darkneſſe that looketh into all things for the mans harme, the which if hee looke through leads him into all folly and blindneſſe, and worketh him into all miſchiefe; and this ſpirit is the deſtruction of the man, and bringeth him to all miſery and calamity; and this ſpirits name is called the Devill, the worker of miſchiefe; for theſe two ſpirits move to the man in his intellectuall he feedeth, ſeeth and heareth them internally, and diſcovereth them as two men diſcourſe and talke one with another, and theſe ſpirits are inſtrumentall to the man to perſwade him to what he ſhall doe, for he can doe nothing but by theſe inſtruments, the one for his good, the other for his hurt, and the talking of both he knowes the difference, and how oppoſite the one is to the other, and how they change him and make him good or evill: for if a man doth good by the good inſtrument, hee that is ruled by the evill inſtrument contradicts the good works of the good, and the good inſtrument contradicts the man that is ruled by the evill inſtrument; but there bee ſome works, the evill is good, and the good evill, which cannot bee ſo; for the good is good full to the man, and is one and the ſame for ever, and the evill is evill full to the man, and is one and the ſame for ever; for if thou doſt evill to another man that evill is evill to thy ſelfe, and if that man that thou doeſt evill to ſhould requite the like backe on thy ſelf, then thou wouldſt quickly be ſenſible that is evill, and not call that evill good (falling upon thy ſelfe) which thou didſt upon another, thou didſt call good; for if thou ſhouldſt waſſaile a man, bruiſe or ſtarve him, or cut off his limbs, and doe him all the harme thou couldſt, what good is this to thee? ſurely thy conſcience tells thee, it is evill and not good to thee; for thou doſt not like to have thoſe things done to thy ſelfe for referring and falling backe upon thy ſelfe thou findeſt it evill; ſo thou art evill and wicked, O man, whoſoever thou art that doſt thoſe things, and teacheſt another ſo to doe, for thou teacheſt him lies, that the evill is good, and the good evill, and thy owne conſcience condemneth thee in doing [illegible]

and so doth the confidence of the murtherer make him secure to rest, and
deluding him with the dreame of safety, for thou darest not to
doe any thing to any man that thou dost not like to be done to thee, nor must
thou doe that which thou wouldest not have done backe againe; for thou
feelt it is evill, say what thou will, to deceive thy selfe, for thou dost cosen thy
selfe with these vaine delusions. Surely those that are of the minde that one
spirit acts in all, would (if it were not for feare of the lawes of men) kill & cut
one another throats, and doe all mischiefe being devills one to the other
in their passion, for they will admit of no law of goodnesse for their restraint.
If but one man had this evill power to execute his will upon all the world for
pleasure, then might it be thought to be good, but you see in all men a desire to
have their will, therefore thou must expect, and it is just and right according
to thy desire, that thou shouldest be killed for killing, and for stealing to re-
store double, or be his servant to worke it out, and make double satisfaction
for his losse and troubling him, for this is the law of life, and death for sin, such
this in man and can be no otherwise, for the evil that thee doth to another
man riseth up in judgement against him, by the other whom he hath wronged,
to retort the ill backe upon him, for this law of sin in the man saith, an eye
for an eye, tooth for tooth, arme for arme, &c. and so with the froward to be
froward, and evill for evill, saith the law of sinne in man, which is not to re-
ward every man according to his owne evill workes, but thou canst not abide
the law of sinne, for thou wouldst doe a great deale of mischiefe and injury
to other men, and take pleasure in it, but that this pleasure brings this sting of
death and paine backe againe to thee, which thou canst not abide, so this thy
God or pleasure perisheth with the using, and changeth thy pleasure into pain
falling backe upon thee. But thou wilt say, that if thou murthereth a man
in secret (so that none be private thereto but thy selfe) how can that murther
be discovered, or the law of sin be executed upon thee? I answer, that the
law of sin is in thy selfe, and riseth up in judgement against thee in condemning
and wounding thy conscience, so that thou art weary of thy life, (and in the
end discovers thy selfe) never being at quiet till the law of sinne be executed
upon thee; for we see few murthers that are long concealed: another question
may be demanded, if this law of sinne (which seemeth to be good or God)
be executed upon thee, is not murther and cruelty likewise: I answer it is,
for thy God and ruler (in thy corrupt estate) that is a furious God and a
consuming fire, who will consume thee in his wrath and in his love displeasure,
many times have raised up this furious God that holdeth thee in wicked rough
and brittle, whilst thou art a wilde asse colt that striveth to overthrow the
rider, and this cruell God shall be thy Lord, King and husband, and will tor-

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ment there, so long as thou livest in thy sinnes, and in thy wretchedness
for thy sinnes have sold thee into his hands; as it is said in the Thessalonians,
that thou hast thrust the holy God out of his roome or Temple, and wouldst not
receive the love of the truth, that is the reall good or God, and is true life and
joy to the man, who is one and the same for ever, and is no change to the
man, as the delusive God is, for he seemeth to be good, or is not the God, nor
reall good to the man for ever, as the most holy God is; for if we breake the
Law or Commandements of this angry God, he is very cruell and jealous, and
will make us drinke the cursed and bitter waters that shall make our belly
swell, and our thigh to rot if we breake his Commandement, commit adultery
or Idolatry against him, for hee it is that worketh this evill of punishments in
our City, and is that cruell thundering voice that terrifieth us and makes our
hearts to tremble; we would faine be at quiet with our sinnes, and delight
our selves with our wicked abominations; but this God doth so trouble us, that
we cannot injoy our wicked selves, hee doth so torment us, and shall doe so
still, till we are weary of our selves and sinnes, and desire to be freed from all,
or to seek some way to please this furious God which wee by our sinnes have
raised up; for this law is added because of the transgressions, and doth con-
tinue till sinne endeth in us; but wee are not able of our selves alone to sati-
this severe God that is the strong delusion and consuming fire, and is not the
reall God or good to us, which we shall find in the second world or creation,
which now sitteth in the Temple of God as God, and hath thrust the reall holy
God out of his roome, and is the just God that reigneth in the man of sinne,
being froward with the froward, rendering evill for evill, and is righteous
with the righteous; for he is just in rewarding every one according to his
workes; and although the man is so wicked that he cannot abide this judge,
yet he shall be with this seeming God or good for ever, if he doe not hate and
forsake himselfe, and send for the mourning woman, and call and proclaime
a fast, and rent his heart and not his garments, which is an acceptable day to
him, and seeke for the innocent Lamb to make satisfaction to this angry God,
that he may overcome him with his innocent life; for when this innocent
Lambe is borne in thee, he doth strive and wrestle with this severe God in
thee, and doth overcome his wrath and evill with his goodnesse; and if any
wrong him he doth not revenge, but doth good for evill, and in overcoming
this revenging God: he doth no wrong to offend this God, and when he hath
wrong done him he will not become the evill God, or judge, to revenge evill
for evill; thus and in this manner doth he take away the sinnes of the world,
and the law or punisher of sinne, and in taking away the cause, the effect
ceaseth; but whilst the crucifying the man of sinne is a doing, it makes the be-

manly

manity in a great agony and bloudy sweat in overcomming the sinne and the wrathfull judge; and this is that most innocent Lambe which worketh all in all in us, and for us, and he is that still and soft voice that lyeth in thy inmost selfe (and in the cave of thy earth) till thou seek, cry and call for him to save thee; therefore looke to it in time, and whilst time doth last. What time is, and concerning man, I shall speake more at large hereafter in this book. The spirit of man, and the two instrumentall spirits, is to bee seene and felt in the man and by the man, and is discerned by their severall natures, the good instrument is justice with which the just doth justly; and prudence, with which the prudent doth use prudence; and fortitude, with which the strong doth valiantly, the good in heart; and temperance, with which the temperate walketh temperately; and faith, with which one beleeveth that to be true that they doe not understand, if they see reason for it; and hope, with which one hopeth and confideth in that that is good; and charity, with which (having proper goods) he maketh them common to the good of another that needeth them; and patience, with which the patient overcommeth, and is not overcome; and piety, with which the pious condoleth the miseries of another that is in misery: so if thou art guided by these good vertues thou needst not be afraid of the law of sin, nor any thing else, for thy conscience justifieth thee that thou dost what thou wouldest have done to thee, and if any one is angry with thee for thy charity that thou useth to another, this evill flyeth in his own face and doth thee no hurt, for he condemneth the good hee would have done to him if he stood in need, and so he is a devill to himselfe for condemning the good that thou dost, for all evill flyeth in the faces of them that use it, so that none is so great an enemy to a man as himself: therefore thou art happy, ô man, whosoever thou art, that is guided by the good spirit, for he is all good to thee, and the other is all evill: let it seem never so good to thee, yet thou shalt finde it so in the end, for his qualities are these: the first is avarice, with which the rich is poore and a begger, because he knoweth not how to use his riches: and gluttony, with which the glutton is imprisoned, and is never free to injoy himselfe in regard of his slavery to it: and leachery, with which the man useth the powers of his body unlawfully to his destruction: and pride, with which the proud man endeavours to be above all others, which is a lie and deceiveth him: and sloth or negligence, with which the idle grieves at the good of another man, and rejoyceth at their harme: and envy, with which the envious desires unjustly the goods of another, which covetousnesse is Idolatry: and wrath or anger, with which the angry man bindes his owne liberty, so that he is not free but is a slave to wrath or passion: and lying or a lie, with which the liar speaks against the truth, doing great mischiefe in the world:

and unconstancie, with which the man is manifestly changeable, so that no good man dare trust him: so thou mayest plainly see and discerne if thou wilt (for thy owne conscience tells thee) which is the best of these two, thinke what thou wilt to deceive thy selfe, for none shall suffer for it but thy self. This good instrument is the ten stringed instrument or harpe of David, on which he praised the Lord, and chased away the envious evill spirit of Saul; and thy soule being an eye or light that is composed of harmony and joy, this instrument (which is the most holy life) is given thee to sound sweet harmony to thy harmonious soule; for if thou sound on the evill instrument of ten strings, which instrument is that which was sounded in Daniel before the Image, and made him be cast into the Lions den, it raised up the most horrible sound of thunder, lightning, and violent fire; so that if thy brutiall passions touch the mount where this sound comes forth, he shall be shot through with a dart, for thy touching of this evill ten stringed instrument, hath raised up the most furious God that is a consuming fire, who turnes thy joyes into sorrow and pain, so that thy life is now a living death, and a dying life, which thou shalt finde by wofull experience; for thou thinkest thou knowest not what of thy selfe, that thou art something, and that thou camest from nothing, then by consequence thou art nothing, and to nothing must returne; so that thou art like a mad man that can give no reason of thy selfe from whence thou camest, and whither thou goest, and so doest what thou list and what seemeth best in thy owne eyes, although it bee never so much hurt to another man. O dost not thou thinke that he that is the cause of thy appearance will take account of thy life, and of thy stewardship, and what thou hast done here, whether good or bad, thy owne conscience tells thee he will, therefore doe not deceive thy selfe with thy fallacies and deceits? Thou art that one spirit that is or may be acted in all, and thy spirit or eye is the great Abyss of eternity, and thy eye doth or may looke in or through all eyes or worlds, whether good or evill, and if thou be joyned or looke through the evill eye, and art guided by that evill instrument, thou art most unhappy, and all that evill that is said before falleth upon thee, and thou shalt or mayest for ever be with that evill eye or world, unlesse thou desire with all thy heart, soule and minde, to be changed and delivered out of this evill and wicked world; for it is thy will that hath damned thee by the evill instrument, and thy will saves thee by the good instrument, for thou art passive, and mayest be carried by thy will to give thy selfe to what thou pleasest, to bee carried or ruled by the good or by the evill, and thou canst not be joyned to both at once; therefore thou must be dead to the evill, and the evill to thee, before thou canst be joyned to the good to be moved thereby. Now when thou art acted by the evill instrument, thou cal-

left evill good, and good evill; so that when thou thinkest it good, and takest pleasure in doing wrong or mischiefe to another, thou takest pleasure in a lie, and thinkest that evill to be good, because thou art not sensible, nor feelest the truth of the thing acted, but the fallacie, lie and deceit which deceiveth all mankinde; therefore all things are not to man as hee imagineth, for many imagine themselves to be better then other men, as Kings, Lords, and all others who thinke themselves great, taking pleasure in the same, although indeed and truth there is no such matter, for all men are alike and made of one mould; so that it may evidently appeare that they who doth thinke so, take pleasure in a lie, and this seemeth to them to be good: this lie transformeth himselfe into an Angell of light to be like the reall God or good, when indeed and truth, it is but a delusion, and a joy or pleasure which perisheth with the using; for the reall God or good is one and the same for ever, and no man or thing can take away that joy, for it continueth still the same, being no change; but thou takest pleasure in that which is nothing to thee, and grievest at that which is nothing to thee, so thy griefe and joy is lies; for when thou thinkest that to be to thee which is not reall indeed and in truth, thou deceivest thy owne soule, and none shall suffer for it but thy owne selfe: when thou abusest any man the action falleth upon him and he it is that feeleth it, and if the like action falleth upon thee thou feelest it in the same manner; for all actions of one kinde falleth alike to all that are passive or suffers, therefore deceive not thy selfe for thou that actest is one, and he that suffers is another; and thou that acteth is not the other that suffereth; for that which is felt by the one is nothing to the other that feeleth not, for the passive and active are two, therefore doe not thou deceive thy selfe and take pleasure in that which is paine to another, for in doing so thou joyest, whereas thou wouldest grieve if it did fall upon thy selfe; and if harme fall to any man we should participate of his griefe as if it did befall us, and not rejoyce at anothers harme, for this is the delusion of the Devill to rejoyce where is no cause of joy, but is his own imagined joy, which is a lie, and perisheth with the using; and to grieve where is no cause of griefe, is a delusion and lie to torment our selves withall, as some doe torment themselves that they have not so much means and riches as they would have, and such honour and estimation as they would have, or to be so well or better thought of then others; and they grieve that they cannot doe as much mischiefe as they intended to doe, and they grieve when any shews mercy or charity to another whom they hate, although they see that other stand in need of his charity, and doth say that this action of charity is a Devill to that man that hated him, and God to him that received it, so making an action to be God or the Devill; canst not thou discerne the fallacie and the

lie here? is this charity any thing to thee seeing thou didst not receive it? if it had been to thee, and thou hadst received the same, it had beene as good to thee as to him, for all things fall alike to all as was said before: therefore thou rejoycest at thou knowest not what till thou feelest the same, and seest where the fallacie lyes: wherefore when thou discernest the fallacie, thou mayest see that thou oughtest to be glad when any good commeth to another as if it had come to thy selfe; for nature tells us, that we should make every mans case our owne: and the Scripture speaketh (without exception) saying, Rejoyce with them that rejoyce, and receive good, and grieve with them that grieve or receive hurt or harme; but to grieve at another mans joy or good, is the Devill that grieveth where no cause of griefe is; for in grieving at the other mans joy hee imagineth a lie (which is not the truth of that joy in the other man) so tormenting himselfe with that which is not, for if that joy of the other were in thee it could not be griefe, but thou deludest thy selfe when thou makest anothers griefe thy joy, or his joy thy griefe, and so thy faith or beleefe is that that is not, but is a lie, for joy is not griefe, nor griefe joy; but thou doth deceive thy selfe in saying anothers griefe is thy joy, or his joy thy griefe, for anothers joy or griefe can be nothing to thee in reallity, but by participation, and so it is thy joy or griefe, and no otherwayes, so that by participation, we rejoyce with them that rejoyce, and grieve with them that grieve, and when wee doe the contrary (as to grieve at anothers joy, or joy at his griefe) it is a delusion of the Devill that maketh joy seem griefe, and griefe seem joy, by his deceitfull fallacies; and when thou shalt looke with a righteous and just eye, then thou shalt see all these fallacies and deceits, wherein thou hast so willingly coser.ed thy selfe to lose thy owne soule: but thou thinkest thou canst not lose it, for thou thinkest thou art something, and nothing, and it is no matter let every thing run which way it will, all things will bee well at last, but thou art as greatly mistaken in this, as thou art in the rest, as thou shalt find by woefull experience when it falls upon thee, and it is as true as thou art, and that there is a God, that thou must answer for all that thou hast done whether good or evill, to him that is the cause of thy appearance, think what thou wilt to deceive thy selfe. So thou thinkest also that all things else is something and nothing, when something is something still, for there is no such thing as nothing, neither is there any demonstration or words to expresse the same, therefore in saying thou knowest nothing', it is true so farre and in this manner, thou canst not possibly know that that is not, but canst know something, and possibly all things if thou hast to doe with all or some; for that that thou usest and hast to doe with all thou knowest its qualities, for all things hath quallities and quantities, and are to be knowne by the same; and as their qual-

ſities be, ſo are they called and named, for every thing hath its ſeverall quallity and ſo a ſeverall name, and thy owne eyes ſees theſe ſeverall things and their quallities, for thou ſeeſt the quallity of fire that it will conſume or burne any thing that is put in it, and ſome things it will melt, and harden others; ſo thou ſeeſt really what fire is by theſe quallities, and it is verily ſo and very true, and is no other thing then it ſhews it ſelfe to be: and the quallity of water is to moyſten and cleanſe, or to quench thirſt or fires, and many other things that I need not expreſſe, which is really ſo as it manifeſteth it ſelfe to all the world, and can be no other thing then as it is manifeſted: And the aires quallity is manifeſted by many ſeverall operations, for it makes the fire burne and ſet forth his quallity, and it deadneth and taketh away the life of many thing, and reviveth and refreſheth many things that walke in it, and many other operations of life and death it hath which I cannot expreſſe: And the earth hath divers ſetting forth of its quallities, as to make all ſeeds ſet forth themſelves in their ſhapes and formes, making them appeare to all the world: and all theſe ſeeds and herbes have their ſeverall quallities and ſetting forthof themſelves, which thoſe who ſtudy nature can ſet forth and ſhew the reall truth of by their effects; for the leaſt herbe, tree or mettall, or any other living creature hath his ſeverall quallities, as the Galeniſt, Herbaliſt, or thoſe who ſtudy mineralls finde out; and thoſe Doctors and Phyſitians ſee the ſeverall quallities of things with the antipathies and ſimpathies of their ſeverall quallities, and it is really ſo, and they be the very ſame thing as they ſet themſelves forth to be, for their nature is really declared by theſe their quallities.

Now every man and woman hath ſeverall quallities, and is proper ſelfe, and their quallities are either antipathies or ſimpathies one with another, for the natures of ſome are ſo oppoſite, and there is ſuch antipathy that they cannot agree nor abide to live one with the other, but in continuall oppoſition; and there are others whoſe natures and quallities doe ſympathize, and thoſe doe agree and live moſt happily together in ſweet ſociety: now every mans nature is as his complexion is, and is compoſed of the ſpirituall elements of earth, water, aire, and fire, which is the intellectuall and internall man: I doe not meane the earth, water, aire, and fire that is materiall (and thoſe lower elements which is a dead matter) but the intellectuall, internall and ſpirituall elements which are all ſpirit and life; for ſome men and women are compounded moſt of the ſpirituall element of fire, and they are more full of fury and wrath; and another is more compounded of aire, and hee is more amorous, ſweet and pleaſantly diſpoſed, and given more to the act of generation then any other, for his minde is full of ſpirits that would appeare by him; for the ſpirits of men and women doe more animate the aireall man then any other

to make them appeare in this lower elementary world; the reason is, because he is moſt flexible, and more eaſie to be moved by their inſtigation to bring them forth: and the flegmaticke man that is more compounded of the ſpirituall waters is more dull, and his capacity cannot very ſoone reach or conceive any thing, but when he receives he will hardly loſe it againe, whether good or bad, therefore it is good for him to have his mind ſet upon the beſt object; and the man that is more compounded of the ſpirituall earth, he is of the moſt deep reaching minde of all, for he hath all the elements more powerfully contracted together in him, and he containes more of them then all the reſt, being more capatious; and if his minde be ſet upon the evill object the Devill, hee is the moſt wicked that is upon the earth, and the Devill can worke more miſchiefe by him then by all the reſt, for his capatious minde can ſooner conceive miſchiefe (when it is ſhewed him) then all the reſt beſides, and the Devill by him doth moſt prodigious and horrid cruelties, although hee doth enough and too much by all; for this wicked ſpirit through and by them all, ſets Kingdomes together by the eares, making one to kill another, perſwading them to take pleaſure in doing ſuch miſchiefe, but it is a mad pleaſure and wickedneſſe ſo to doe, and ſo it will be found in the end, let them thinke as well as they will of it for the preſent: ſometimes they ſet Countries on fire, conſuming all their victualls and corne, and this they take pleaſure in, but if rightly conſidered it is miſerable paine and madneſſe, for they themſelves come afterward to ſuffer ſuch miſery and want for their waſtefull ſpoyling and conſuming of things, that they ſtarve and dye for hunger, and are forced many times to eat one another, as may be ſeen and heard of where theſe practiſes are. If this be God or good that acteth thoſe things, and tells me that it is pleaſure, I will abandon ſuch a god as the moſt abominable and hateful thing that is, and deſire to have nothing to doe with ſuch an abominable and wicked god that blindes my eye, and makes me thinke good to be evill, and evill good; for the Scripture ſaith, Woe to him that calleth evill good, and good evill, and light darkneſſe, and darkneſſe light; for wee are all ready to miſtake, but our nature and quallities cannot be altered, for we uſe our quallities and natures upon what object we light on, whether good or evill: For the cholericke man, which is moſt compoſed of fire, if he light upon the evill inſtrument, he hath ſo many ſeverall temptations to wrath and anger, that his ſoule or himſelfe is never at quiet for one diſturbance or other, and many times in his wrath the Devill tempts him to kill a man, and he is in continuall vexations; ſo that he is in a living death, and dying life, although he ſee it not, but loves this living death more then the everlaſting life which hath no bitterneſſe therein, but is full of all ſweet content, and all the workes that this

life

life or ſpirit animates thee to doe, breeds thee no ſting, diſcontent or any thing to be repented off; but this evill inſtrument animates thee unto horrid and cruell things full of miſchiefe, which cruelties riſeth up in thy conſcience and flyeth in thy face, making thee condemne thy ſelfe, ſaying, what a wicked man and beaſtlike wretched creature am I that doth ſuch wicked actions, I would not have ſuch things done to me, why would I doe thus to another? ſure there ſhall ſome heavy judgement fall upon mee, and I ſhall have the ſame meaſure met to me againe, and ſo ſtill the law of ſinne flyeth in the wicked mans face, and is called the law of God or the wrath of God, that moveth man to repent for the wickedneſſe he hath committed, and to condemne and arraigne himſelf at this barre of Gods judgement within himſelfe, which ſhews him all his ſins and wicked life, and ſo hee kills and crucifies himſelfe with theſe horrible wounds of conſcience in him, and is never at quiet, nor never ſhall till the cauſe is taken out of the way, which cauſe is the Devill and ſinne, and there muſt a greater power take away this death with another death (that is by the death of Chriſt being a death unto Devill and ſinne) which death is called the death of Chriſt in us, that fighteth againſt our ſinnes and all our luſts and affections, and crucifieth all our ſin and ſinfull life, ſo that there is no more ſin, death and devill in us; for it is this death of Chriſt that deſtroyes the death for ſin, and the cauſe of ſin, which death of ſin was done by the law for ſin executed upon ſinne ſo taking away the cauſe and the effect, which cauſe was the devill and ſin, and the effect was the law of ſinne; ſo that when the cauſe is taken away, of neceſſity the effect muſt ceaſe: and this death or mortality of Chriſt, ſhall raiſe us up into immortality; ſo that we may ſay, O death, where is thy ſting? O grave, where is thy victory? for the ſtrength of our ſins was the law of ſinne, which law or wounds of conſcience was our grave wherein we were dead and buried: ſo this death of Chriſt hath freed us from all deaths and mortallities, and his death and mortallity will bring us into the true ſweet and everlaſting life, which I deſire all ſoules may come into and injoy. Now the whole ſpirit is moſt compoſed of ſpirituall fire (as was ſaid before) when he was ruled by the evill inſtrument doing ſuch wrathfull and cruell things, when he is turned to God and goodneſſe, his quallity and nature of fire is turned into burning zeale, ſo that he is on fire of love to doe all goodneſſe, and never well but when he can doe ſome deeds of charity and love to others; that his minde is ſwallowed up in God, and this his nature and quallity of fire is turned to all God or goodneſſe, for the Divine Nature is wholly incorporated in him; the which I deſire all fiery and choloricke men may attain unto.

As for the ſpirituall ayreall or ſanguine man, if he ſets his nature or quallity

upon

upon the evill instrument, hee is very lascivious and given to leachery, gluttony, and drunkennesse, and to all vaine pleasure which doth besot the minde, for nothing doth besot the minde so much as leachery and drunkennesse, and all these his follies doe flye in his face, calling him foole and sot, and it doth so besot them to all good, that it makes them careles of wife, children, and all other friends, and makes them apt only to devise a thousand plots and mischiefes to maintaine their beastly, brutiall and sensuall life, so that they spend all their owne estates and other mens, and in the end goe a begging or live upon others, and they defile and spoyle their owne bodies with the pox and other diseases, so spoyling both body and minde with their sensuall living, for they are in an extasie below themselves, and ravished with a brutiall and sensuall life; and this their evill instrument (the Devill or unreasonablenesse) hath brought them to: and when they have lost their organicall man, then commeth in their greater griefe or hell, because they cannot execute their beastly and sensuall life; so they are tormented in that they cannot doe as they formerly did when they had a body here, for their minde is upon nothing else but on their beastly, brutiall and sensuall life, which perisheth with the using, leaving them in great discontents; and the Devill sets alwaies this joy and pleasure before their eyes, and the want of their bodies to execute their former fooleries, which want torments them to the death, so that they are in a living death, and dying life, and the law of sinne still rising out of their conscience condemneth them for what they have done, and for what they desire, and so they are with death and hell, except they could returne: but the Scripture speaketh of time, and of a day, and whilst time doth last; and he saith, there is an appointed time, and after that time there is no time more, for in that time the death of Christ should have taken away death and the cause of death, which is the Devill and sinne, who hath brought them into this miserable condition under the law of sinne and condemnation which is the second death: for he saith, in dying thou shalt dye the death; so then all men of all qualities and complexions shall be in this condition for ever, except they bee amended by the death of Christ, for he is that innocent Lambe which taketh away the sinnes of the world, and so maketh amends for all.

Now when this ayreall or sanguine man returneth, and is moved by the good instrument which is God, and doth wholly follow him, then doth God ravish his minde with his sweet contents and ravishing joyes, so that his soule is taken off from all things below, and is never at quiet but in this sweet contemplation: for he sings in minde, rejoycing in the spirit, so that his soule is wrapt up in God and goodnesse, and hee sheweth forth to all the world love and goodnesse, so that happy is that man that can injoy his company

doe earnestly with that all-ye-all or imagine then be women, may set their minde upon the holy God that they may injoy this good, for their minde in this estate, is carried up in such raptures in the holy God, that they live here below in this world as if they lived not.

As for the phlegmaticke or spirituall watry man, which hath a dull and grosse capacitie if he suffer his minde to be moved by the evill instrument, hee is so strongly set on him that he will very difficultly leave him; and he maketh him live so lazily that he is good for nothing, and setteth his minde on all lasciviousnesse, on evill surmisings and suspitions, construing all things in the worst sense, so that he is never at quiet for one suspition or another, being in continuall mistrust of every one, because his capacity is shallow, and the Devill hath blinded his eyes with these fallacies, so that he thinketh every one to be his enemy; and he doth a great deale of mischiefe in these his evill suspitions thinking to begin with others first, and in his blindnesse of minde doth undoe himselfe and others, and then riseth up the law of sinne in his minde tormenting him, accusing him of what mischiefe he hath done to others without any other cause, save only his owne wrong apprehensions, and so this law of sinne condemnes and wounds him to the death, till the death of Christ takes away this death, and the cause of this death, which is the devillish delusions, and the evill surmisings which makes him do all this mischiefe to others without a cause: And if this spirituall watry or phlegmatick man forsake the evill instrument with all his soule and minde, and returne to the holy God, or good instrument with his whole strength and minde to bee joyned to and ruled thereby, then all his thoughts are set upon goodnesse, and then doth hee construct all things in the best sense which is done to him, and he seeth all things that fall crosse in this world, to be good for him, to wean and draw his love from earthly things which perish with the using, and his minde is wholly swallowed up in God and goodnesse, and all his thoughts and contemplations are upon God, and hee sheweth forth nothing in all his life but God and goodnesse to the whole world, and to the sonnes of men, for his life is swallowed up in the most holy Godhead; if all the phlegmatick men and women were come to this estate, then were they happy, but till then most unhappy.

And for the spirituall earthly or melancholly man, if hee joyne himselfe to the evill instrument the Devill to be ruled thereby, he is wisest of all in doing mischiefe, for he hath a vast capacity and can receive all suggestions, and (as was said formerly) by him is acted the greatest cruelties, and therefore hee hath the greater wounds of conscience; for the law of sinne raiseth up all his cruell deeds against him, so that his soule is heavily vexed unto the death, and he hath such feare and dread in him, that he wisheth that he had never been,

for he hath such fearfull and melancholy thoughts that every houre he desireth to be torne in peeces; and this is so, till the death of Christ takes away this guile, and then this wounding law of sin will cease; but many love their sin too well to part with them, to let Christ take them away, and so they live and dye with them, so that the Devill and they are together for ever and for ever in his world which is without end; for the beginning of his world is the ending with the man, for the beginning and ending is with the man one and the same for ever; for as he was at first to him, so hee is the last and the same for ever, for he changeth not but continueth still evill: therefore, O man, looke to it in time, and whilst time doth last, for after one time there is no time more, and looke to it before the decree (whereof the Prophet speaketh) come forth, for after that decree is past, there is no hope; therefore looke to it whilst it is called to day, and whilst this day doth last in thee, which day is Jesus Christ that commeth to help and save thee; but if thou dost not regard this day or Jesus Christ, then the decree commeth forth to thee, which is the eternall black night of death and darkneſſe, which darkneſſe or night, is the depriving thee of Gods grace and comfort, for thou regardest it not when it was offered to thee, and so in despising it thou shalt bee for ever without it; thinke as much as thou wilt to the contrary; for as sure as there is a God, and as thou livest, this will come to passe upon thee if thou dost not looke to it before all these things come to passe in thee: so if this melancholy and earthly man forsake the Devill and evill one, and turne to God and goodneſſe, to be joyned to and guided by him, he conceiveth more of the secret mysteries of God then all the rest, for hee findeth out all the deepest mysteries, and all things are opened unto him; for as he hath suffered more, so more is revealed to him, and so God and he are joyned for ever in all love, and he is in everlasting joy and comfort in God for ever and for ever. I wish that all spirituall earthly and melancholy men and women may bee joyned to this everlasting joy and comfort.

Whereas I have spoken of the delusive God in this Chapter, I desire I may not be mistaken, for the Scripture speaketh of two Gods, the most holy God, and the wicked God of this world that blindeth the eyes of mankinde; one is the reall good, and the other is the reall evill. And the Scripture maketh mention of two Sathans, Devills or evills, and of two guiles or two delusions; the one Sathan, guile, evill or delusion, is for the good of the man; and the other Sathan, guile or delusion is for his utter destruction; for the incestuous person was delivered to the good Sathan or evill, for the destruction of his sinfull fleſh, that his spirit or soule might be saved in the day of the Lord: and St. Paul tooke his disciples with a good guile, and made them grieve and

mourne, deceiving them by that godly sorrow for their good. And in the Thessa. it is said, that God did send them strong delusions that they should beleeve a lie, because they would not receive the love of the truth. Now all the delusions that God sends to the man is for his good, and the delusion is that he worketh such a beliefe and perswation in the mans heart for the sinnes cause, that he seemeth to the man to bee nothing else to him but wrath, fury, and destruction; and thus hee terrifieth man to make him forsake sinne for his good, and to make him returne from his evill life: for whatsoever God doth too or for the man, it is for his reall good, whatsoever the man thinketh to the contrary; and it is just so, as if a father should correct his childe for his good and future profit, although for the present it seem contrary to him; even so is man deluded by Gods fatherly discipline and law, till sinne cease in him, and then this rod, discipline or delusion (which kept him in awe or fear to offend God) shall be taken away; that is to say, when sinne wholly ceaseth in him, and when he ceaseth to offend God his Father any more: and this is the evill which is spoken of by the Prophet saying, Is there any evill in the city, and the Lord have not done it? that is the evill of punishment. And that lying spirit spoken of in the Kings (that the Lord did send to be a deluder in the mouth of the false Prophets) was sent for a punishment to them, because they would not believe the truth; and this is done to reclaime the man, and to let him see his errors, and that he may returne home againe to the reall truth: And againe it is said, hee created the destroyer to destroy, and hath sent forth the evill Angells with flaming fire, rendring vengeance to those that will not know God. And it is said in the Psalmes by David, and in Job, That the arrows of the Almighty stucke fast in him, all which evills, wraths, furies, or delusions, is the law of sinne which was added because of the mans transgression, and they shall continue with him (as I have formerly said) till sin cease in him: but God in himselfe is none of all these, for he is a most pure and holy Spirit, and is subject to no passions, but is a reall essence full of goodnesse, neither is there any thing can change or disturbe him: but the evill one transformeth himselfe into an Angell of light, to delude and deceive the man with his seeming goodnesse for his hurt, losse and damnation: So the most holy God, by his ministering spirits assumes an Angell of darknesse, or taketh upon him the body of sinne to destroy sinne; and in the Scripture the Divinity is sometimes said to be Sathan in the destroying of sinne, being evill, with the evill, and he is said to be Lucifer the sonne of the morning, or that morning starre that is fallen in our hearts, for hee could fall no where else, and it must be hee that is that day or morning starre that shall arise in our hearts againe: so wee must looke into the Scripture with a righteous eye, and consider it

rightly in its order and place, how all things hang and depend one upon another, or else we shall lose our selves, and confound the Scriptures, or forsake and neglect them as many doe, because they see many seeming contradictions not having the spirit of unity to reconcile or unite them together; for it speaketh sometimes, and in some cases that man is passive, and God active, and that God is passive in some case, and man the active; and in some case it is said that the Divinity suffers for sinne and doth all in all, and sometimes it is understood that the humanity suffers for sinne; therefore if wee have not the spirit of the most holy Godhead, we cannot finde out the intricacies and secret mysteries of the spirit and minde of the holy written word, and how all things stand in their orders and places: for some things seeme strange, as that God which is all goodnes should destroy so many for Davids numbring the people, and in one place of the Scripture it is said, that God moved him to number the people, and in another place it is said, that Sathan moved him to number them, and in the fifteenth of Jeremy it is said, that he would destroy so many with severall deaths for the sinnes of Manasses: so that the Prophet Jer. was troubled and said, that the Lord seemed to him to be a liar, because hee thought these things seemed strange to him to come forth of goodnesse; but all these things are secret mysteries hidden from all sinfull flesh and bloud, and none shall see them aright but those which have ceased from sinne; for God and man have been for ever together, and they both have appeared in time to each other, and in this time there hath beene a partition wall let in by the man which hath parted their union of love, so that the man seemeth to fight against God and goodnesse, and God fighteth against man and his evilnesse, and nothing can be discerned rightly by the man till the partition wall of sin be pulled downe; so in the end of time that holy Jesus the Sonne of God pulleth down all partition walls that have made the divisions betwixt God and man, and he uniteth them againe in all lovely unity.

CHAL

CHAP. III.

A description of the Scripture according to the history and mystery thereof.

MOSES hath spoken of the Creation of the World, and certainly it cannot bee that he meaneth this externall world; for I could never heare any true reasons that can bee given to prove the same, for it stands at one stay, and the Sunne, Moone, and Starres keepe one course; and the Sea runs her race up and down, and they still are one and the same in their orders and places; neither doe they increase or decrease to or from what they first seemed to be unto man, nor doe they wax old as a garment, nor as the creatures which we see appeare that have a beginning and ending; for we see every spirit that appeares here hath a created body which increaseth and is diminished, and is gone againe and is seene no more: but this externall world is one and the same for ever, for any thing I could see or heare to the contrary.

The greatest multitude of men beleeve it to bee created of nothing, but I cannot see nor heare any reason for the same, because that of nothing can come nothing; then what must it be made off? for sure it cannot be made of the most holy God as some do imagine and say, that there was nothing before but God, and therefore of necessity (if it be as they alleadge) he must make all things of himselfe, but it cannot stand with reason that out of one should come so many antipathies; therefore without all question the most holy Godhead that is one is of a more pure and excellent nature then these lower changeable elements of earth, water, ayre, and fire, of which this lower world is composed off; for this lower world bringeth forth nothing but his owne nature, as earth, water, aire and its spirit of fire, from which all spirits have borrowed a body which they cannot keep for ever, because its nature is changeable and runneth or whirling round, never standing at one certaine stay; for the Sunne (which is soule, fire or life of this world) never standeth still but every yeare runneth his race round, and in his running he melts, hardens, congeales, withers,

thers, and makes grow green, so that there is a continuall death and resurrection every yeare of things under the Sunne; for nothing stands at a stay, but is in continuall motion and change, and in this change is, was, and shall be one and the same for ever; for no man can consume, diminish, or annihilate the least atom or dust, or bring any thing that is to nothing, neither can any man finde the beginning or end of things; but thou hast borrowed a garment or body which did lye potentially in that matter, and when thou makest it appeare, it is said to be a beginning to thee, and when thou leavest it as it was, it is called an ending to thee: As for the world whereof Moses speaketh (that the most holy God made) certaine it is some more excellent, better, or pure world for man to live in then this: for hee hath no true content herein this world or body of clay, for this world is the visible God or good that is in continuall change, but in the invisible world or invisible God is no change nor shadow of turning, but is one and the same for ever: if thou borrow a body or garment of this internall and invisible world, he never looketh for it again, for he is the righteous that lendeth never looking for it againe. O that soules did keep this body or garment that was given them out of this internall world, that they might see with those eyes the Sun, Moon, and all the glorious orders of Starres, which glorious world is for thee, O man, therefore look for thy internall garment that is given thee for ever; for the eyes or lights of this body shall never wax dimne, but in those lights or eyes we shall see and behold the eternall eye or light from whence those our eyes or lights came, which shall be our everlasting body that wee need not feare losing or changing, for it continues one and the same for ever, being the free gift of the eternall God.

There is a time wherein it seemeth to us that we had a beginning to this internall and invisible body, although indeed and in truth this body hath neither beginning nor ending, because it lay potentially hid in God and in his essence: for its beginning to us is its ending, because the beginning reacheth unto eternity, and we shall for ever have this body if we doe not lose and disregard it, as I feare we all have done; for wee have not remembred our Creator in those dayes of our youth, before our evill dayes came, wherein we have had no pleasure; for our evill dayes is this, when we disregrad this holy body, and then those eyes begin to wax dim in us, though in themselves they are one and the same for ever; and those grinders cease from eating the internall bread the food of our soules, and the mourners shall carry this dead body about the streets and walks of our hearts, mourning and grieving for us and for our great losse, and this is the grieving of the holy Spirit by whom we are sealed &c. [illegible] lomnes of God; for we have quenched, crucified, and killed this holy body of

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the Lord which he gave us for a garment for ever to cover our nakednesse, and so he returnes to that holy divine earth from whence he came, and the soule, spirit, or life of that body, returnes to him that gave it. And now, O man, what shall we do for our great losse? for we see nothing but death on every side, for this externall world is but a living death to us, for we are in continuall expectation to be called out of it; and besides there is one that is worse then death that followes us to cloath us with his mortall garments or body of wickednesse: for he prepareth a body which is a lie or delusion, and shews us a body which is alie or vanity to cloath us with; so that this body is worse then death, for it is a living death, and dying life, and we were better to bee dead and (and if possible to be annihilated quite) then to live in such a wicked body of sinne and death: and it had beene better we had never beene borne or brought forth in it; as Job saith, cursing the houre of his birth, and the day wherein he was borne, and wished that he had dyed in the birth, and that he had never been seen in this wicked world; therefore we see many worlds, yet cannot see what reason man hath to believe that this externall world was ever made as he imagineth, seeing there will follow so many absurdities on it; for what reason can be given that there was but one man and one woman at first, seeing there is blacknores or men, and white, and it is contrary to nature and impossible for a man naturally black or blacknore to bring forth a white, or a white to bring forth a blacke, and we see it so by experience? and when Cain killed Abel, the Lord being angry with him, said, that he should be a vagabond and runnagate; Cain answered, that his punishment was greater then he could beare, and if any man should meet him he should kill him; when there was none to kill him; for if there was but one man and woman created at first, there was but his father and he in the world; and afterward it is said that hee went into the land of Nod, and tooke him a wife, who did inhabit that land, and what man was the father of his wife? how can all these things bee made good by the letter of the Scripture? or doe you thinke that there was a materiall garden, or a tree whereon did grow the fruit of good and evill, or that a serpent did goe up in the same to speake to the woman? sure it cannot stand with reason that it could be so, for it is said that all the creatures did come to Adam, and he gave them names according to their natures: now it is contrary to the Serpents nature to speake after the manner of men, unlesse you will allodge that she understood the language of the beasts, and thought that an wiser than God, and resolved to be ruled by them, which to me seems altogether against reason, that the woman should be so ignorant and irrationall, who was created rationall after the image of God to be ruler of all creatures: for at this rate if a Serpent went up into a tree, and did speake from thence to men and

women,

women, it would make them afraid in so much that they would not doe what he bid them: or dost thou thinke that in Mesopotamia (a great way off beyond the seas) that there is a materiall garden wherein standeth the tree of life, and the tree of knowledge of good and ill, both in one place, and an Angell standing with a flickering sword to keep the tree of life from the man; and that Adam and Hevah were cast out of this garden (for harkening to the Serpent) to till the earth, and that it should bring forth nothing but thorns and thistles, all which in my judgement cannot stand with reason or truth? for the Scripture saith, that none shall be saved but those who shall eat of the tree that is in the paradise of God: why then doe not all soules or men goe to looke for this paradise and garden of Eden to eat of this tree of life wherein they must be saved, for none can be saved without it? And why doe not all men and women goe to fight with this Angell that holdeth this sword which keepeth them from the tree of life, and consequently from salvation? I see none, nor heard I ever any that went to seek out this garden, Angell, nor tree of life: and so if the Scripture be to be understood according to the litterall sense, or this a materiall garden, none can be saved because the same hath never been found out by any since the fall of Adam; and that earth which is said to bring forth nothing but thornes and thistles, cannot be the externall earth, for we see it bringeth forth very good herbes, fruit and corne, fit for the use of the externall manhood, and but few thornes and thistles.

Therefore, O man, looke not thou on the history of the Scripture, but upon the mystery which is hidden since thy wicked world began, for these are the holy and sacred mysteries which are hid from all fleshly and sinfull hearts whose foreskin of sin is before them as a partition wall: therefore, O man, let thy partition wall be pulled downe by the mighty power of God in thee, and let the foreskin of thy sinfull flesh bee cut off, and be thou plunged, dipped, dyed, or baptised in the most holy and divine nature, or in the most holy Godhead; for if thou goest into this river of Jordan or judgement all red as blood with thy sinnes, thou shalt come forth as white as snow, and then thou shalt see all these secret and holy mysteries which are revealed to perfect and holy men, and to no other, for to the wicked and sinfull men, it is a closed book and a dead letter, for S. Paul saith in the second chap. of the second to the Corinths, that he speaketh the wisdome of God to them that are perfect, for none can understand it but such as are perfect and without sinne; for to the wise of this world the wisdome is foolishnes, and they laugh it to scorne, and thinke it meer madnesse, as Felix did of Paul, saying, That too much learning had made him mad. O that all soules, had this foolishnesse and madnesse, it would be more pretious to them then all the wisdomes and riches of the

world

world, for the wisdome of this world is earthly, sensuall, and divilliſh, all which periſh with the uſing; and the fooliſhneſſe and madneſſe of God (as men esteem) is to us our right and perfect minde. O that all men were baptiſed into the Father Son, and Holy Ghoſt, then ſhould they ſee things cleerly and never have more trouble in ſoule, then ſhould they know all good things, and all teares ſhould be wiped from their eyes, and be in everlaſting raviſhing joyes and ſweet content of minde.

As for the ſeven Nations (that the Scripture maketh mention of) which ſhould be deſtroyed when their ſins were full, as the Amorites, Jebuſites, Hittites, &c. it cannot be meant the deſtruction and killing of men, becauſe it is contrary to the nature of God and goodneſſe to be the cauſe of deſtruction, for he is the author and cauſe of all goodneſſe and preſervation; therefore wee ſhould be like God, to pray for them, and doe them all the good we can, and not deſtroy and kill them in their ſins, for we ſhould deale with them by the ſpirit of meekneſſe, and not ſend them to hell headlong, for wee know not how ſoon they may return to God & goodneſſe: wherefore thoſe ſeven are the ſeven deadly ſinnes which have ſet themſelves forth as Nations in us, which when they are at the full in us, the Iſrael of God (Jeſus Chriſt) muſt come and deſtroy them out of us that the whole ſociety of God with Saints and Angells may dwell in us, and that our ſoule may be a land that floweth with milke and hony, and till all thoſe good things come to paſſe in us we are not ſaved.

And whereas it is ſaid of Abrahams beeing commanded to kill his ſonne Iſaac (which is contrary to the law of nature and to God and goodneſſe to command him to kill his naturall ſon) there is ſome ſecret & ſacred myſtery in it, for in this is ſet forth the whole paſſion of Chriſt; for Iſaac (or Jeſus Chriſt) is the promiſed ſeed which is brought forth in the Ancient of dayes, or in the end of time, and is the ſole and only joy of the man; and God to trye the man would have this ſole joy and life of the man to be brought to the ſacrifice, but the Divinity or holy life cannot dye (but as it may ſeeme to the man) but the ramme or humanity which was caught in the buſh of ſin, he muſt dye and bee ſacrificed for ſin, for all ſacrifices are for ſin, and the ſoule that ſinneth he muſt dye: wherefore we ſhould not looke on the Scripture as a hiſtory, but as a holy and ſecret myſtery: for in Gal. 4. 24. it is ſaid, that by Hagar and Sarah is ſignified the two Teſtaments, and that their children are two ſeeds, the one fleſhly, and the other ſpirituall; and Jacob and Eſau that wreſtled in the womb are ſaid to be two Nations, the one ſpirituall, the other carnall: and the Scripture teſtifieth them to bee two worlds, which is meant the firſt and ſecond birth in man, and not as moſt imagine, that God ordained the one to damnation, and the other to ſalvation; and the Scripture witneſſeth plainly that

those are allegories, and to be understood as mysteries, or else we shall altogether disorder and confound the Scripture, and this is the reason of so many Religions one fighting against the other : for the Scripture in the letter seemeth to contradict it selfe, so that if we have not the Spirit of God (which is above the Scripture) wee cannot understand one word or tittle thereof aright, and none can have that Spirit, but he that hath ceased from sin.

As for the drowning of the world and building of Noahs Arke so many cubits high and broad, as the Scripture speaketh, it could not containe all the creatures in the world by couples and sevens, and all their meats so long time, also it might be thought that God did inspire & move all the creatures to come to Noahs Ark to be saved, the which I desire you to consider of, and the many absurdities that would fall upon it to be understood according to the letter, which cannot be agreeable to reason, but that there must be some higher mystery in it; for the Scripture saith, that there was but eight persons in the Ark, and that all the world was drowned save these eight; and presently after he speaketh of Kings and Kingdomes : I pray tell mee, from whence these Kings and Kingdomes came from in so short a time? for we read how many of the children of Israell went into Egypt, and were there foure hundred yeares: marke their increase during that space, and compare the times, and you shall see how many eight persons could bring forth in so short a time; for the Egyptian Kingdome, and all the rest of the Kingdomes must come from those eight persons, which they can never prove to have increased so many in so short a time; for we read but of sixty six persons that came of Shem, between his comming forth of the Arke, and their entring into Egypt, and their abode in Egypt was foure hundred and thirty yeares, the which in all that time did but increase to six hundred thousand till the time they came out of Egypt again to go into the land of Canaan: therefore if you will compare those things and exactly calculate the times, you will finde strange contradictions in them; wherefore you must not look to the history of the Scripture but to the mystery, for the deluge of Gods wrath must needs fall upon some other world then that externall, even the world of sinne and iniquity, and drowns all their delightfull pleasures and marriages by his heavy judgement and law of sinne that he executeth upon them many and divers wayes : but the holy and divine manhood with all the beasts (which are the passions and phantasies of his mind) and the eight persons (which are the five senses, with the will, reason and understanding, which is to rule and governe all these beasts) are shut up in the Arke, Christ or Divinity of God while this deluge runs over the wicked world, and are preserved in the same to bee brought forth as a new and heavenly

rusalem to a better and more divine world, which is the humanity to live in the Godhead, or the holy divine life. Likewise the history of Joseph & his brethren, is to be understood spiritually, for the twelve sonnes of Jacob, with their father and mother, is the whole divinity and humanity joyned together. and Joseph signifies the highest perfection or divinity, which was sold into the hands of the wicked by his brethren which is the humanity with his affections, and the wickednesse sold him unto the lust of the flesh, which was Potiphars wife, so that the lusts of the flesh desired to injoy the perfection to her lust, will and desires, as the Devill did to Christ, which this doth prefigurate, and he left this garment of flesh (which hee seemed to be cloathed with) into her hands for a witnesse against him that hee was with her; so the wicked lusts of the flesh put this perfection or Joseph in prison, because he would not consent to her, and he lyeth in this dungeon or hell under the fleshly lusts of sinne, till our Pharaoh (King of ignorance and servitude) begin to dream of all the miseries and famines that is to come upon us; then Joseph or our perfection is sent for in haste, to provide food for us in this our famished land of servitude and ignorance, where wee must sell our selves under this perfection (who is as King and Lord in this land for a time) otherwise we cannot be fed nor preserved; and after a small time this Joseph dyeth in the land of servitude and ignorance, after whose death comes a cruell Pharaoh to reigne over thee, who doth impose such cruell and hard burdens and taskes on thee, which makes thee long and cry out for a Saviour; then comes the most powerfull God with his mighty signes and wonders to helpe thee, plaguing thy wicked king of wickednesse in thee; and when all those wonders and plagues are fulfilled upon thy king of servitude, thou must enter into a wildernessed land where is no comfort, carrying the dead bones of Joseph (or thy dead perfection) and in thy going thou must eat the paschall lambe, or the supper of our Lord; which wildernessed land, is the whole passion and death of our Lord Jesus, whereby thou must forsake the onions, garlike, flesh pots, and all the pleasant meats which thou eatest of in the land of Egypt: and in walking through this wilderneſſe (or this death and passion of our Lord Jesus) we are brought to the heavenly Jerusalem, or City of God, wherein we shall rest in all peace and sweet content: I doe not deny the history or litterall sense of the Scripture, but there is nothing therein profitable for me, save only the mystery and spirituall sense. As for the sacrifice in the old law, where mention is made of killing of bulls, rams, goats and lambs, sure it cannot bee that the killing of these creatures could ever make satisfaction for sinne; nor could the speech of a Priest speaking over the head of a goat, carry away sinne into the wil-

wilderneſſe, as it is ſaid of the ſcape goat; but theſe are holy myſteries, and muſt be underſtood otherwiſe, and the chuſing of the Prieſts as that they ſhould have no impediment, as a lame leg, or one arme, or but one eye, and that their attire ſhould bee moſt glorious, with the breaſtplate of Urim and Thummim, and the Crown with writing upon it, and the pure white linnen, which to underſtand according to the hiſtory ſeemeth ſtrange for the Prieſts to weare ſuch babling things, but that all thoſe are myſteries.

As for the ſacrifices which ſhould be without blemiſh (as the lambs and innocent doves, with the ſweet odours and perfumes) is this to offer up a moſt holy and upright life without ſpot or blemiſh of ſinne, which is his holy Son Ieſus in us, a ſacrifice moſt pleaſing in his ſight, for he careth not for the ſacrifice of bulls and rams, but this moſt holy body hath he choſen: O therefore, let us offer up this moſt holy body and pure life for an acceptable ſacrifice moſt pleaſing in his ſight; this holy life is the odours and ſweet perfumes, which ſweet ſavor deligh :th his noſtrills, and raviſheth his minde with moſt ſweet contents; and the divine humanity is the Prieſt that muſt offer up this moſt pure ſacrifice, for he muſt be a perfect man without the blemiſh of ſinne, and muſt wear the breaſtplate of judgement with Urim and Thummim, which is light and perfection, with the crowne of glory which is holineſſe to God, and be cloathed in white linnen which is a moſt pure and innocent life: and now you ſee that Prieſt, people, and ſacrifice muſt be pure and unſpotted without ſinne having all perfection.

As for the holy Arke which was builded by the free will offering of the people, and Moſes going up into the mountaine to the Lord for a patern to ſhew the people that it might be builded with all their pretious ſtones, and fine ſilks for curtaines, and the drinking pots of gold, with the candleſticks, ſnuffers, and ſnuffing diſhes, and the mercy ſeat, with the Cherubins that holdeth up the mercy ſeat, and the holy and moſt holy place, with the curtaine betwixt the holy and moſt holy; and the Altar and hookes, the table and ſhewbread, with Arons rod that budded, and the pot of manna, which to underſtand as a hiſtory, that ſuch a glorious building was made to look upon is nothing to me; for to looke or judge of it ſo is to looke according to the outward appearance which is not righteous judgement, for in this is to be ſeene the whole myſtery of the Godhead and the humanity; for in the holy place is the whole worke of the law, with the death and ſacrifices for ſinne for a reconciliation, which death and ſacrifices is the Godhead and manhood which lyeth upon the holy Alter, fire, wrath, croſſe or patience till the man of ſinne be deſtroyed and rooted out of us: And the golden candleſticks, with the lights in the holy place, is the law or grace that ſhineth from the morning till

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the evening, or till ſinne is extinguiſhed and done away in us, and is the light of Gods grace which is true repentance for ſinne, with a broken and contrite heart and ſorrowfull ſpirit, which ſhineth till all things are finiſhed, and then giveth up the ghoſt unto the Father from whence he came, and then the vaile or curtaine which ſtandeth in the moſt holy place is rent in twaine from the top to the bottome, which vaile is the fleſh and death of Chriſt, and is the new and living way, through which all muſt enter or elſe they cannot be ſaved, nor enter into the moſt holy or *Sanctum Sanctorum*, where the mercy ſeat is held up by the Angells and Cherubins.

Now when the Prieſthood which is the holy humanity, hath fulfilled the whole worke of the Law (the ſacrifice for ſinne in the holy place) then they put on all their holy garments and attires, and ſo enter into the moſt holy place with their bells or hymns that ſoundeth forth the praiſe of God internally to God, and externally all good to men, for in this holy attire muſt he enter in the moſt holy place with odours and ſweet perfumes of a holy life, and the ſmoke of theſe odours, and perfumes of a holy life, aſcendeth to the mercies ſeat, and raviſheth the moſt holy Godhead, and then he imbraceth him in his armes ſaying, Thou art my beloved Sonne in whom I am well pleaſed; and this is he that maketh us Kings and Prieſts to God, and giveth us himſelfe to be offered up for a ſacrifice to God his Father for us. O man, how great is the love of God to thee, that hee becommeth thee to ſave thee, and makes thee himſelfe for the great love he hath to thee? for in thy firſt appearance he created himſelfe in thee, and then there appeared unto thee foure worlds; firſt this externall world, whereof thou haſt borrowed a body or garment, and knoweſt not how ſoone it ſhall be called for againe, for the world whirleth about and calleth for her owne againe, and there can be no certainty of any thing here, becauſe here is nothing but change and mortality; for this world of it ſelfe is death, but that the ſpirits that are in it is its life, ſo that this world is not worthy ſo much as to bee thought off, for it periſheth with the uſing as doth a garment, only it is good in this reſpect, becauſe wee could not know light but by darkneſſe, nor life but by death, nor immortallity but by mortallity; and the reaſon we were in obſcurity or in ſilence before wee could come here, is this, that there is one eternall increaſe of the ſeed of man, and they can but appeare in time here; for this externall world is time, and time is a running round, and there is no new thing here but as it is to me; for this materiall world doth neither increaſe nor decreaſe, but is one and the ſame for ever in its turning round, only it ſeemeth to me to increaſe and diminiſh, and ſo it is finite, and becauſe the ſeed of man is an eternall increaſe, and this world being one and the ſame may be called finite in this reſpect, becauſe there is not matter enough for all ſpirits to have bodies or garments of

at one time, and therefore some must goe before others can come; for the spirits to come are infinite, and this world is finite, because of its materiall confine, not increasing but running round, so that which is called the body of one to day, may be called the body of another to morrow; for there is no certainty here, and all soules must stay their time till they can come here, and in their comming and being here is the time to see distinctions and all worlds, and if thou doe not looke about thee and see them here in this world of time (for be neglective of the time) thou hadst better never have been born or brought forth in time, for this time vanisheth away to thee and thou shalt bee seen no more; for when man is in honour and knows it not, he is like the brute beast that perisheth being without God in the world: therefore whilst time doth last to us, let us looke about us and redeeme our mispent time, and seek the everlasting good or reall true world that is beyond all time or change; and this is the divine world which God hath placed in thy heart, as is said in Ecclesiastes the 3. and the world whereof Moses speaketh Gen. 1. and is the Angelicall world or paradise out of which the man had an Angelicall body which is but a part of Gods house, for God shewed himselfe but in part, and this part he lost, and in that part he was that great Lucifer or Angell that was the Sunne of the morning, or starre that fell, and in falling fought against his Maker, or him that gave him that Angelicall body or world, in which the most holy world stood as a tree of life unseen or untouched by the man, for he had more minde of the diabolicall world, for all worlds being opened to the man he desires the evill and worst of worlds desiring to be free before his time, because he could not abide the servanthood to till and dresse the garden of the Lord (which servanthood is the angelicall body or world, which is the servant of the Lord) but desired to be as great as God himselfe before his time, and so his pride threw him downe into the most lowest world which is the diabolicall; so that this body is now the body of sinne, death, and all wickednesse: and besides, he hath pulled downe the divine and most holy world upon him as a judge with wrath and violent fire; and so hee standeth still over him till the man desire to come forth againe out of the diabolicall world and returne with humility, true repentance and reall sorrow for his sin, and then the divine and most holy world doth worke this true reall death in mans heart and descendeth into the hell of his heart (that is into the lowest parts of his earth where the wrath of God is) and there pacifieth this wrathfull Judge God with his humility and true sorrow for sinne, by which sorrow and humility he crucifies and destroyes all sinne out of the man, and then he raiseth him out of the lowest world into the divinest and most holy world; and this work is the second creation that God maketh in man and is himselfe which he

with in him; for in his comming he first humbleth and then exalteth the man; for the divine and most holy world in his comming downe into hell (or the most lowest world to the man to save him) doth appeare in humility and lowlinesse of spirit, very meeke and gentle, enduring patiently all that the law would have him suffer, and so teacheth and incorporateth this humility and lowlinesse of spirit into the man that hath learned God, so that they twain are made one spirit; and this is the new creation of which David speaketh, saying, Create in me a cleane heart, O God, and renue a right spirit in mee: this is that poore, humble, meek soule that lyeth in the dust and seeth no help which shall be lifted up from thence to dignity, and shall sit with Princes, which is to sit with the most highest God; and he is the barren that shall beare, and bring forth the holy Godhead or divine life out of him.

Now, O man, mayest thou see how great the love of God is to thee; therefore forsake all worlds for his sake, because he loveth thee so deerly, and look upon all things through his spirituall and holy eyes, and then shalt thou see things clearly and as they are, and not esteem of any thing above it selfe, nor above its owne deserving. Wherefore wee must looke into the Scripture with those holy eyes, or else we shall see nothing aright, or as it is.

Now to looke upon all the histories of the Prophets, Judges and Kings without those divine and holy eyes, where through we see the holy mystery of the same, it will appeare very strange to us, and contrary to nature and reason; as for example, that of Balaams Asse speaking to him, and Nebuchadnezzar being turned to a Beast to eat grasse with the Oxen till the dew of heaven had wet him seven times; and the fiery furnace spoken of in Daniell, in which the three children were cast, wherein they had no hurt, nor so much as their cloaths burned; and the great Image of brasse, iron and clay, which is also spoken of in Daniell, with many other mysteries which setteth forth the creation, fall and restauration of man by the whole worke of the law, together with his new creation: so that the whole history of the Scripture (rightly understood) tendeth to those things, but are illustrated and set forth many and divers wayes; therefore this worke of man is wonderfull, and would make an eternall discourse in the minde of man to expresse himselfe. And the history of David that he did kill a Lion and a Beare, and did kill Goliah, is the whole worke of the law to destroy the Devill and sin out of the man; also he complaineth sometimes that he is in the lowest hell, and in a deepe pit, and that he is a worme and no man, and that he is in the deep waters and the flowing seas run over him, so that in all this he carries a double death which is to kill and be killed, for the whole worke of the law is to kill and bee killed; therefore the law (or David) cannot build a house for God to dwell in, for hee

he ſaith that David or the law is a man of blood, and that he ſhould pull down all buildings of ſin, and deſtroy the enemies of the Lord, and prepare timber and ſtones hewed and cut for the houſe of the Lord, that there might bee no noiſe of the hammer, or of the worke mans tools; for the law of the Lord hews, cuts and prepares us for the houſe of the Lord before we are or can be ſet in, that there ſhould be no noiſe of hammer or worke mans tooles hewing or cutting, which hewing or cutting is the wounds of conſcience making true ſorrow and mourning for ſinne, and when we are prepared and made living ſtones and a ſpirituall houſe (Chriſt being the head and corner ſtone that upholdeth this houſe and holy building, and this whole houſe is covered within and without with pure gold, that is with a moſt pure, holy and glorious life) then the moſt holy and wiſe Solomon (the wiſdome of the Godhead, the ſonne of David, or the law) enters in this moſt glorious houſe that ſhineth with his moſt bright and glorious rayes, and there he worſhips and adores this great and moſt holy Godhead, and there was and is continuall ſongs of Hallelujah, praiſe and thankſgiving to him that liveth for evermore: and without this houſe is the middle court where the peace offerings that was and is offered up to this moſt holy God, and was and is the fulfilling of the law by obedience in killing the man of ſinne, the which doth pacifie and reconcile us to God againe, that we may enter the Temple with this holy and wiſe Solomon to worſhip and ſing praiſes to the moſt glorious and moſt holy God. O that it were ſo well with all the ſoules of men, and that it were ſo come to paſſe in them, then were they happy, but till then moſt unhappy.

Now to underſtand theſe buildings of the Temple and houſe of the Lord as a hiſtory, with all theſe glorious externall things, how that there were galleries and chambers, and in thoſe roomes pictures of Angels and Cherubins, and that they did uphold the Arke and Alter, and that the ſame ſhould bee covered within and without with pure gold, and that the ſtones muſt be hewed and prepared before they were ſet in that there ſhould be no noiſe of the hammer or workmans toole; what is that to thee, O man, to read the hiſtory of theſe things? for all externall buildings muſt periſh with the uſing, and thou never the better for it; but looke thou into the myſtery thereof becauſe it concernes thy ſelfe, for this building is thee and God joyned together, and in the rocke Chriſt Jeſus, that living ſtone diſallowed of men, but choſen of God, and yee as living ſtones are joyned to him and made a ſpirituall houſe and an holy Prieſthood to offer up ſpirituall ſacrifices to God by this holy Jeſus Chriſt our Lord and only Saviour, that hath called us from death to life and hath made us ſit with him in his holy place, that is in the moſt holy Father

therefore O man, seeke after this holy building, and let it be built in thee, for all the Hystories of the Scripture is concerning thy selfe, thy falling, rising, or something that concerns thee or the holy Godhead; therefore thou oughtest to looke into the scripture with a vigilant eye, and with due respect, for it is the true looking-glasse which showes thee in what condition thou art, and therefore read it not as thou dost other hystories, but read it and take it to heart, and esteeme it as it is the most holy and sacred mysteries concerning the great and most powerfull Godhead and thy selfe, O man.

And as for the Hystory of Iesus Christ that he was borne in an Inn, and in a stable, betwixt an Oxe and an Asse, and laid in a Crach, and that the Inn was full and no roome in it but the stable, is a great mystery, for this Inn is thy selfe O man, and the chambers of thy heart is full of thy sinnes, the great Kings of thy earthly being, which is pride, vaine glory, hypocrisie, lust, vanitie wrath and selfe will: so that the chambers and roomes of thy heart are full of such guests as these, and there was nor is no roome for the most holy life but in the worst place of thy house, and thy *Herod* (or bloody mind) will not let him ly there, but seeketh to destroy and kill him, and so hee is carried away and hid in thee till those be dead that seeke his life: Now when Christ (the holy divine nature) comes into our earthly Man of sinne, hee hath not a place to lay or rest his head on, but is sought for by our sinnes to bee destroyed, for he sayeth, *the foxes* (that are our worldly Passions) *have holes, and the birds* (that are our vain Phantasies) *have nests, but hee hath not whereon to lay his head*; Doest thou not see (O vain man) that the most holy and divine world or divine life is neglected of thee? and kept under thy earthly being, and he is in the most lowest parts of thy earth, and under thy sinfull manhood, hee is that most glorious and holy light that commeth into thy wicked world of sinne, but thou art ashamed of him, because hee discovers thy deeds of darkenesse, so thou putst out this light and quenchest this spirit, for thou lovest the deeds of darknesse more then the works of light, therefore this light or holy life is carryed away by *Ioseph* and *Marie* (the perfection and fountaine of Love) to the holy light, from whence he came, till all thy sinne and iniquity which sought his life is dead in thee, for the holy life cannot live in thee, till sinne be dead and rooted out of thee.

Now to looke upon Christ comming into this externall world, in such a mean manner, his birth so low, and his condition so poore and dispised, and sought out by the Kings of the earth to bee destroyed, was because they thought scorne that one of so poore and mean birth should bee King of all the earth; And thou mayest see the mystery of his comming into this world in so poore and dispised manner, which is to shew thee how hee is in thy

selfe and in thy internall world dispised and sought for to bee destroyed by thy sinnes the great Kings of thy earthly being: therefore (O man) if thou readst the history of the birth of Christ, and not look into the mystery how much it concerns thee, thou art never the better for his comming; for his externall comming to the sight of the world shall vanish away like a tale that is told, or a dreame that is seene no more: therefore O man looke into the Scripture (and into the holy writ) with a diligent and circumspect eye, and into thy selfe where is written the holy word to thy condemnation or to thy salvation: compare thy selfe and the scripture together, and thou shalt see thy selfe there, for it is the true reall lookeing glasse wherein thou mayest behold thy selfe; and thy owne soule or spirit is a witnesse to thee, that it relates to thee thy selfe, and it speaks the reall truth to thee in condemning or justifying thee, wherefore O man take it to heart, for thou needst not no other witnesse of the truth thereof but thy selfe.

As for Christs being led aside by the spirit into the Wilderneſse to bee tempted of the Devill, and that he fasted fourty dayes and fourty nights, and that he was set upon a Pinacle of the Temple, shewing him from thence all the Kingdoms of the earth in the twinckling of an eye, and that hee told him all the Kingdoms of the earth were his, for they were given him, and if hee would fall down and worship him they should bee his; certainly this cannot be meant of the externall, for no mortall creature (taking on this elementary body of clay) can subsist without foode so long, nor could it be that all the Kingdomes of the world were the Devills, for who did give them to him? nor can there bee any reason given, why or how hee could possible see all the Kingdomes of this world with his externall eyes at one time: for this world being imagined round, high and low, it is impossible that any externall eye should see it at once: therefore O man looke to the mystery thereof, for when this holy Jesus is borne into us, this wicked spirit commeth to him, and seeing him cloathed with our fraile and weake nature thinking to overcome him, shewing him our barren and wilderneſſed nature wherein is no good thing for foode for him, so that hee must bee starved if hee lived in it, therefore hee would have him obedient unto him and hee should have all his honour kingdome and riches, but he did forsake them all as abhominable, and brought his owne foode or kingdome with him, for he liveth by the power and life of the Godhead from whence he came, and by this mighty power he makes this stony and barren ground of mans nature food for him to live of and with, for hee participates and liveth of both natures; the Godhead and the manhoode, and this Godhead and manhood being joyned together by a conjunction (or reciprocall union) have betwixt them both brought forth Jesus Christ the

Sonne

Sonne of God and Sonne of man, who is both God and man, and being in the wombe of the humanity, is nourished and fed by the same as of his mother, for all children live of the mothers life and nature, and are fed by it: so this Iesus Christ comes into our barren ground, and by his mighty power maketh it fertill and fruitfull, bringing forth himselfe in us, to live of us, and we by him, for our barren ground is plowed up by the law of God, and all the thornes and thistles which is our sinnes, is plucked up and throwne away, that this holy seed may be sowed in our hearts in place of our sinnes, and this seed is a tender plant: wherefore, O man, look diligently to it, and weed up all things that is like to destroy the same in thee.

And as for the Devill carrying Christ up into the holy City, and setting him upon a pinacle of the Temple, and shewing him all the Kingdomes of the Earth in the twinkling of an eye, and saying, that those Kingdoms were given to him; this holy City is thy selfe, O man, and thou hast given it to the Devill, and he hath begot many wicked generations and kingdomes in thee which is his; and Christ taking thy sinfull nature upon him to destroy it, the Devill being in that nature of sin thinks to exalt Jesus, shewing him what kingdomes he had got in that nature, for which he would have him worship him, and hee would give him them all; but he reproves him and cares not for his wicked kingdomes; but crucifies him and them, and casts him out of this nature, and makes this his humanity to worship God, and saith, Get thee from me Sathan, for I will worship my Lord and God; so Christ the divine power of God, taking upon him the sinfull nature, had upon him the power of the Devill who thought to destroy him in it, so the Devill and hee being in one nature strove for victory who should have this nature for his possession and dwelling place, the divinity hath the victory when the humanity consenteth thereto, and then there is two against one, but if thou consentest to the devill there is no fighting for thee, nor art thou worthy the fighting for; therefore if thou hast a minde to stay with the Devill still thou mayest, for hee will not pull thee out of his clawes against thy will: wherefore looke to it, O man, for there stands before thee life and death, chuse life and live for ever; but if thou lovest death, thou hast death for ever.

As concerning the Asse that Christ tooke away, and his cursing the fig-tree, it seemeth strange in the letter, because it contradicteth the truth, for the truth saith, that we should use no violence, nor take any mans goods from him, and that we should not curse but blesse; but we see here that Christ hath taken away the Asse that was bound, and cursed the fig-tree against reason, for the time of figs was not yet come; therefore certainly there is another mystery in it, for it cannot bee true according to the history that Christ should doe such

unjuſt things, for no falſhood nor guile was found in his hands: therefore this Aſſe is that ſimple innocencie that is tyed in thee with the cords of iniquity and cannot ſtir; for the humanity never did ride thereon, till Chriſt came in our humanity to make it free, and then he rideth into Jeruſalem the City of God meekly ſitting upon this Aſſe, which Aſſe is now the ſimple innocencie of God, on which (before Chriſt came into thy humanity) Balams did ride upon and did kicke and ſpurne this innocencie without a cauſe; therefore bee thou, O man, this ſimple innocent Aſſe, that the King of Sion may ride meekly upon thee to Jeruſalem the holy City of God.

And for the fig-tree that had no time to bring forth its fruits but was curſed, is the humanity that Chriſt did take upon him, induring therein the curſe of the law for the ſins cauſe, nor could it bring forth fruit till Chriſt came in it, and made it indure the curſe of the law, which made it ſeem to dye and vaniſh away: for this fig-tree or humanity, could not bring forth fruit till Chriſt came againe in ſpirit to viviſie and renue the ſame, for he is the life of the true fig-tree that bringeth forth fruit in due ſeaſon: ſo this firſt fig-tree that was accurſed ſhews unto us the firſt creation in man, how that it could not bring forth fruit being lyable to the curſe for ſins cauſe; and this tree is the humanity of Chriſt according to the fleſh, that indureth the judgement and curſe of God with us for ſins cauſe, without cauſe in himſelfe, ſave only his love to us.

And as for that certaine man that fell amongſt the theeves and was hurt, many paſſing by and would not helpe him till the Samaritane came: O man, this certaine man is thy ſelfe that is gone out of Ieruſalem (the City of God) to travell, and hath met with the Devill and all his company, which is pride, vaine-glory, hypocriſie, luſt, intemperance, wrath, envy, malice, bitterneſſe of ſpirit, covetouſneſſe, evill cenſuring, murtherous mindes, and all the wickedneſſe that is: and theſe are the theeves that hath robbed thee of all goodneſſe, wounding thy ſoule, and leaving thee for dead: ſo the Prieſt and Levit that paſſeth by thee is the law, wrath, and curſe of God that is upon thee, and leaves thee alone to thy ſelfe for thy condemnation, becauſe thou haſt left the city and houſe of God to travell thou knoweſt not whither to loſe and damne thy ſelfe with the Devill and all his Angells and wicked ſpirits, that hath killed and ſpoyled thy ſoule, for thy wounds of ſinne ſtinke and are putrified within thee (as David ſaith, my wounds are feſtred and ſtinke within me) and ſo we lye as dead in treſpaſſes and ſinnes till the good Samaritane (which is Ieſus Chriſt) come and have mercy on us, and take us up and ſet us upon his Aſſe which is his moſt innocent and harmleſſe life, whereon he carries thee as halfe dead, and after poureth in the oyle of his gracious goodneſſe into thy wounds to heale them, ſo that hee becommeth a plaiſter for thy ſores to

heale

heale thee, and indures all thy ſtinking filthineſſe upon him, for hee hath thy ſores in his ſalve which is himſelfe, and is that moſt innocent and harmleſſe life, and hee it is that beares the iniquities of us all, for all our ſinnes and tranſgreſſions is upon him; ſo this holy Chriſt is in hell in us till wee are cured of ſinne, for he is a ſalve for our ſtinking ſores that is a hell to him, and he indures thee, and the wrath of God upon thee, which is upon him in thee, till thou art perfectly cured and made whole from all blemiſh or ſpot: O how great is the love of God to thee, O man! why doth not thy heart melt in love to him againe, ſeeing he is ſo good to thee? Where, O man, canſt thou finde ſuch a love and lover, or ſuch goodneſſe as he is to thee without any cauſe of thine, but for his owne goodneſſe ſake whereby he takes pity on thee to helpe and ſave thee? therefore, O man, (whoſoever thou art that is dead in treſpaſſes and ſinnes) if thou doſt not feele this power of God Jeſus Chriſt in thee, who is a ſalve for all ſores (which doth draw, ſcoure and waſh them within thee, and put thee to paine with the power of his working ſalves) thou ſhalt never bee well, thinke or believe what thou wilt of Chriſt without thee, and of his great works, he nor they ſhall profit thee nothing unleſſe thou haſt the power of Chriſt working within thee, and that thou ſenſibly feele the power of his working againſt ſinne in thee, which is a grievous hell and torment to thee for the preſent to indure; but thou hadſt better indure this hell againſt thy ſin for a moment, then be for ever loſt and damned, and be deprived of God and goodneſſe for ever, having the ſting of conſcience ſtinging thee for what thou haſt done, and for what thou haſt loſt and deprived thy ſelfe off for ever: therefore, O man, looke to it in time whilſt time doth laſt, for this world is time, the which if thou miſpendeſt there is no time more; and in this time is all worlds opened to thee, and if thou doſt not chuſe the divine and moſt holy world in this time, it is for ever ſhut up againſt thee, and ſo thou art deprived of God and goodneſſe, and art in a moſt miſerable condition: wherefore, O man, doe not dally with thy ſelfe, nor deferre the time, putting it off from one time to another; for time is a thiefe and ſteales away from thee, therefore do not cheat or coſen thy ſelfe with falſe beliefes and faiths of Ieſus Chriſt, and what he hath done for thee, the which he never hath done till thou feele the power of his working in thee with many agonies and bloody ſweats; and till thou feele the nailes of his crucifying pricke thee to the very heart, and that thou feeleſt the ſtings of death for ſinne in thee; therefore O man, put no confidence in Chriſt till thou findeſt the mighty power and worke of Chriſt in thee; for if thou doeſt thou deceiveſt thy ſelfe, and thy beliefe is in vaine, and a dead faith without this worke of Chriſt working mightily in thee, pulling downe all thy ſtrong holds of ſinne and vaine imaginations, and offe-

ting thee up a pure ſoule to his Father, that God may be all in all in thee: O that it were ſo come to paſſe in all ſoules, then were they happy, but till then moſt unhappy.

And for that man that was ſaid to be borne blinde, is Chriſt after the fleſh in thee, which became thy ſelfe, who is conceived and borne in iniquity in thee to ſave thee; for thy father (which is the devill) is become his father and thy mother (which is luſt) is become his mother; and Ieſus Chriſt is that true Phyſitian that maketh himſelfe ſee in thee, and Chriſt ſaying to his Diſciples that the father of this blind man ſinned not, nor the ſon, is meant that as he is Chriſt (the holy unction or anointing) he commeth of God, and is the Sonne of God, and God is his Father, and they be no ſinners, neither he nor his Son, but Chriſt to ſhew the glory of God became this blinde man in us, and opened his owne eyes in us, which ſee not in man any good thing till ſinne is deſtroyed out of the man: ſo theſe holy eyes are blinde in us, till that time that Chriſt have deſtroyed ſinne out of us, and then he openeth his owne eyes in us, which eyes then are ours which ſinne had blinded in us before, ſo that we could not ſee with thoſe righteous eyes, but made thoſe eyes to us to bee the eyes of the wicked nature, through which we looked not as they were in deed and in truth (righteous and holy eyes) but as they ſeemed to us, in ſo much that we have taken the holy God to be that to us which he is not in himſelfe, for our ſinnes hath made us thinke him our enemy when as hee is our dearest friend, that till our ſinnes are deſtroyed he doth and will ſeeme ſo to us that which he is not in himſelfe, for his eyes ſhall be blinde to us, and his ears deaf to us, ſo that he will neither ſee nor heare when we call and cry to him, becauſe there is a darke cloud of ſinne that ſeparateth him and us, and hee will not heare us till this cloud is taken out of the way, and that we become a true father and mother to him, for we have been wicked parents to him heretofore, and have brought him into all wickedneſſe and miſery, and have killed him in ſuffering for us as if he had done all wickedneſſe, when as there was no guile found in his mouth, but is that innocent Lambe that was ſlaine in the beginning of thy world of ſin.

Alſo thou art that woman that is bound with Sathan eighteen yeares, and art become double with his bonds untill thou goeſt to Chriſt, that he may looſe thee from the bonds of Sathan, and make thee whole and ſtreight again.

And thou art thee that haſt that bloody iſſue of ſinne for twelve yeares: O touch therefore his garment, his fleſh or mortification, and thou ſhalt be made whole; and this garment is the law of ſinne which cleanſeth thee from ſinne.

And thou art he that is poſſeſſed with legions of Devills or ſinnes; O then let

let Christ by his mighty power cast him out of thee that thou mayest be in thy right minde againe.

And thou art the man possessed with a deafe and dumbe Devill, so that thou canst not speake to God, nor heare him when he speaketh to thee: O fast thou the true reall fast, which is from all thy sinnes) and pray to God continually, (with a broken and contrite heart and true sorrowfull spirit) then mayest thou speake to God and heare him when he speaks to thee.

And thou art or mayest be in that ship on that stormy sea, that is ready to sinck thy ship with its boisterous waves, for God and the Devill are at strife for thee, when thou hast once joyned thy selfe to God, and then begineth the bloody warrs betwixt these two Kingdomes in thee, for when thy wicked world of sinne begins to be at an end, then is there Kingdom against Kingdome, and nation against nation in thee, and stormy rageing seas roaring, so that the heart of thy man of sin begins to faile in thee, and Christ is asleepe in the cabbin (that is in thy inmost selfe, and is that still and soft voice) therefore seeke for him and awake him that he may save thee, and calme these raging stormy seas within thee, with his most still and soft voyce: and these are the seas that St. Paul did saile through, God, and the Devill the truth, and the ly, which clasheth one against the other, and the humanitie is the ship that saileth betwixt those two seas and tasts of both and is broken, and the forepart of that ship that stuck fast, (and was not hurt nor moved by the clashing waves of those seas) is the most holy and divine Godhead Jesus Christ within thee, which can indure, and is able to make thee indure (if thou stay in the ship with him) all the stormy seas of hell, death, and Devill. But the hinder part of the ship (which is the humanity,) must be broken because of our sinnes and transgressions, and must taste of death for sinnes cause, but nothing in the ship that stayes in it to indure this storme of death shall perish, and all the prisoners that are bound in it shall be saved and swimme to shoare on the broken peeces of this ship: the true sence and consummation of all is, that when we have indured the battle till sin be destroyed, then do we enter into the most holy life and are saved.

Now to read the history of Christs last supper how that the same was kept in an upper Chamber, and that he did eat bread, and drinke wine, and give of the same unto his disciples: and that he was whipt, scourged, and crowned with thornes, and how Judas sold him, and how that he was afraid to die, insomuch that hee did sweate drops of blood, and that hee was nailed upon a Crosse, and was p rced through with a Speare, so that there came forth of his side blood and water, and that at his death the sunne was darkened and the moone was put out, and that hee had gall and vinegar

negar to drinke, and that he was crucified betweene two theeves. This is the most holy and sacred mystery which is acted in the soule of every one that is saved; and this upper chamber is thy inmost selfe, and this bread and wine, is the bitter cup of Gods wrath and indignation whereof thy soul must drinke for the sinnes cause, and thou art not able of thy selfe to beare or drink this cup without some mighty power come to assist thee to doe it: now thy Judas or man of sinne that is raised up to destruction, hath sold the most innocent life into the hands of the wicked to suffer for thy sinnes; for the most innocent life commeth to thee in fearfulnesse and trembling, and thou being in him (in this feare and trembling) preparest thy selfe to suffer with him; and thy Judas, Devill or wicked nature commeth to thee as if he were thy friend; and now seeing that thou wilt leave him hee fawneth on thee as if hee loved thee and were thy friend, saluting thee as if it were with a kisse of love; but he selleth thee to the blinde Jewes to be killed and crucified of them, which Jewes are thy blinde selfe will that now crucifies thy selfe and Saviour within thee, and thy selfe will carries thy selfe and Saviour into condemnation (with thy condemning conscience) into the judgement hall of condemnation, where all thy sinnes riseth up against thee taunting, mocking and scourging thee, and crowning thee with the thornes of thy sinfull life, which pricketh and woundeth thee and thy Saviour with griefe for what thou hast done; so that thou and he art in a bitter agony and sweat of death, insomuch that thou desirest and wouldst faine have this bitter cup to passe from thee; but thou must indure it if thou wilt be saved, for Gods will must be done and not thine, for it is he that raiseth up all thy sinnes against thee to condemne thee, crowning, whipping and scourging thee with what thou hast done, so that thou must now taste of the death of thy sinnes or otherwise thou shalt never taste of the life of God, for the life of thy sinnes is the death of God in thee, and the life of God is the death to sinne; and thou and thy sinnes must be nailed to this crosse, which crosse is the patience and long suffering of Jesus Christ in thee, unto which thou and thy sinnes art nailed till thou art dead to thy sinnes, and thy sinnes to thee, for thy sinnes hath nailed thee and thy Saviour together, and hath pricked him and thee to the very heart, so that he and thou dost dye of those wounds, and he and thou cryest out, My God, my God, why hast thou forsaken me? and in the time of thy sufferings (or Iesus that makes thee indure this curse or shamefull reproach of thy sinnes according to thy due desert) the Son of glory, the life and brightnesse of the Godhead is darkened or put out, so that there is all darknesse, death and hell over the internall divine, and most holy world, till thy sinnes and thou art dead one unto another; so thou seest that the divine and most holy world is in hell under thy earthly be-

ing till thy sinnes be destroyed; and being in hell under thy body of sinne and death, he raiseth up all thy sins against thee to condemne and shame thee, and shews thee what a partition wall is betwixt thee and him, which is the law of sinne and death that condemneth thee, alwaies rising against thee till sinne be destroyed: so the love of God to thee offers thee his power, which is Iesus Christ that enters into thee to destroy the body of sinne in thee, which body of sinne is the workes of the Devill that hath destroyed the body or works of God in thee. It is not the divine and holy God that is against thee, but it is thy sinnes that standeth in judgement against thee to condemne and arraigne thee, so that thou must goe under their judgement, condemnation and execution for what thou hast done against God and goodnesse; for he it is not that is angry with thee, nor condemneth thee, for he is that righteous and holy one that can indure all, and is one and the same for ever; nor can he be any other, for he cannot be moved to wrath or fury, for then were he changeable; but he is the unchangeable, and one and the same for ever; but the deeds that thou hast done (against that holy One that is so good to thee) flyeth in thy face crying vengeance against thee, and telling thee that thou must dye for what thou hast killed and cast away from thee, so till the law of sinne hath done his office and killed thee (for killing) and laid thee under the earth in hell (where thou hast laid the holy One) thou shalt never be at rest; for thou hast killed, but art loath to be killed; but thou must cast off this death or [illegible]p, otherwise thou shalt be ignorant of justice, for justice is to reward every one according to his workes, and as he hath done to another, whether good or evill; so the most holy One by his mighty power inlightens thee, and shews thee all thy sinnes how they flye in thy face against thee, and shews the justice of the law of sinne, and that thou must dye for thy evill deeds, the which worketh feare and trembling in thy heart, and then doest thou cry and morne for helpe and can finde none, till the goodnesse of God commeth to thee, taking pity and compassion on thee, and helpeth thee to indure the death of sinne for sinne in thee; so that now thou lyest on the patience of God till thou art freed from sinne, and the Devill lyeth upon the other side of the patience or crosse, and is that theefe that cannot repent, and thou art the other theefe that art repentant for what thou hast done, and so findest mercy, and in that day or light of mercy thou shalt enter into Paradise thy Masters joy, for now you have suffered together, you shall also rise and reigne together and enter into the joy together, which joy lyes into thy inmost self in the cave of thy earth, even there lyeth the most still and soft voice, which was not in the great windes that did blow downe the rocks of sinne, nor in that earthquake for sinne, nor in that fire that consumeth sinne in which God is

loſt to the man, for in that the man caſteth the holy God from him, is the very thing that doth condemne him and riſe againſt him, ſo that he can never be at reſt nor quiet till he hath found God againe; and even thus doth God appeare to the man that which he is not in himſelfe, even a conſuming fire, as he ſaith in Theſſalon. God ſendeth them ſtrong deluſions that they ſhould believe lies becauſe they will not receive the love of the truth; for man thinketh that God is angry with him, and he neither can nor ſhall believe otherwiſe untill ſinne be deſtroyed out of him, for God doth ſeem to appeare in thy ſinnes as an angry judge, condemning thee till thou haſt ſuffered under them and for them, and ſo worketh feare in thy heart, and all theſe angers that he ſeemeth to have againſt thee, and thoſe feares that he worketh in thy heart, is for thy future good, and for the great love he hath to thee, recalling thee from thy ſinfull life, and when thou haſt forſaken ſinne, then he doth appeare to thee in his glorious, amiable and bright rayes full of ſweet raviſhing contents, and then thy Judas, Devill or ſinnes hath condemned themſelves in thee and with thee, and hath arraigned themſelves at the barre of Gods juſtice, and then they hang themſelves in thee and breake their owne necks and bruſt their bowells aſunder, and ſo there is an end of them to thee, and an end of thee to them, and then thou cryeſt to thy Father or God, It is finiſhed, and ſo yeeldeſt up thy ghoſt or ſpirit into him, and the vaile (that is the fleſh of Chriſt that divided betwixt the holy and moſt holy place) is rent in twaine from the top to the bottome, which vaile, death or fleſh, is the long-ſufferance and patience of Chriſt, that laſteth in us till our ſinnes are extinguiſhed and blotted out, and this ſtandeth betwixt the holy place, and the *Sanctum Sanctorum*, and all that will be ſaved muſt taſte of this fleſh, death, patience, long-ſufferance, bitter cup, agony, or bloudy ſweat which ſtands before the holy of holies; and when wee have taſted this bitter death or cup, wee enter through this vaile, fleſh or death of Chriſt (which is the new and living way) into the holy of holies, or *Sanctum Sanctorum*, which is the Kingdome of Heaven that is within you, and is peace, righteouſneſſe, and joy in the Holy Ghoſt.

Now when the fleſh of Chriſt hath finiſhed his courſe, then is he taken out of the way, and then cometh hee againe to thee the ſecond time, and is thy holy Ghoſt or Spirit which leadeth thee into all truth, which truth is meekeneſſe, lowlineſſe of Spirit, gentleneſſe, lovingneſſe, rejoycing in mind, raviſhing thoughts, ſweet contemplations, ſinging Hymnes and Halelujahs, praiſe and thankſgiving to the Holy Ghoſt for their victoriouſneſſe, and this is thy raviſhing joy and comfort eternally, ſo that all the externall loſſes in this preſent world doth not trouble thee, for thy mind is not below on theſe periſhable things, for thou art dead to them and liveſt here as if thou livedſt not, and uſeſt

uſeth all things here as if thou uſed them not, and if thou had all the honours and riches of this world thou wouldeſt diſpiſe them, and think them but dung and droſſe, for thou haſt farre more excellent honour and riches then this world can affoorde, but if by chance the Godly have the riches of this world, as it is but a chance, ſeeing the Godly and ungodly oftentimes injoy them alike here, he accounteth not the ſame his, but diſtributeth as he ſeeth need or neceſſity, as a faithfull ſteward, but the ungodly thinketh all that hee getteth here is his; and will ſuffer another to ſtarve and periſh by him, and in this thou may perceive a difference betwixt the Godly and ungodly, let them brag of their Chriſtianity as much as they will, their workes ſhow what they bee, but wee ſee what a Chriſtian is, and what a difficult thing it is to be one, and how many difficulties he muſt runne through, before he attain to the perfection to be a Chriſtian.

Now to underſtand and read the hiſtory of the crucifying of Chriſt, of his condemnation, death, and buriall, what is this to thee or me, if we feele not the myſtery of his condemnation, death, and buriall, his reſurrection, aſcention, and comming to judgement in me and with me, for if we doe not ſuffer with him, we ſh all not reigne with him? therefore let us dye and bee buried with him, that we may ariſe and aſcend into the heaven with him, and from thence come to judge the quick and the dead, which dead is the ſinnes that is dead and loſt for ever out of us: and the quicke, is the living righteouſneſſe to raign in us for ever; therefore unleſſe I ſee the myſtery of theſe things wrought in me, the hiſtory thereof can do me no good, for in the hiſtory of the death of Chriſt, is ſhewed a great deale of weakeneſſe, for it is ſaid that hee was ſo mightily afraid of death, that he did ſweat drops of blood, and all the wrath of his Father did but extend to the death of the externall manhood upon the Croſſe, but it ſeemeth ſtrange to me (that hee that had the power of heaven and earth) ſhould be ſo much afraid of an externall and bodily death, when there hath beene many ſince that have dyed for their religion, and for his ſake more terrible deaths: being drawn to peeces with wild horſes, fleyed, burned alive, broyled, roaſted, boyled in lead, and all the terrible deaths that could be deviſed by wicked and devilliſh men to put them to, as is made mention of in the booke of Martyrs, yet there was ſeene no ſuch weakneſſe in them, but they went to their deaths cheerfully, thinking themſelves happy to ſuffer for his ſake: Wherefore you may eaſily perceive, that there is a greater myſtery in the ſame which few doe ſee or diſcerne.

For my part I do not deny the hiſtory of the Scripture, but doe beleeve that thoſe things were acted upon the Theater of this externall world, to ſhew to us what is acted upon the Theater of out internall world; but if we

looke upon the hyſtory of Scripture, as things acted by other men, and take no more notice of it, we deceive our ſelves, for all the hyſtories points upon us, and we are the man intended; for when Nathan the Prophet came to David, he ſeemed to ſpeake to him of another, when as hee meant himſelfe, and David did conclude what the action repreſented to him in the perſon of another (by Nathan) was unjuſt, not thinking that the Prophet intended himſelf but another, and ſo judged him to death: but when the Prophet ſaid it was himſelf; and that he was the man; hee was ſorry, and loth to dye himſelfe, although he did judge the other to death, and thought he deſerved death juſtly: but in condemning the other he judged himſelfe. Therefore wee are the men that are to be condemned or ſaved, according as our deſervings are, and the Scripture is the reall truth, and is our true Nathan the Prophet that tells us what we have done, but he tells us our ſelves in hiſtories, and in the perſon of others, to try how farre we condemne others, and juſtifie our ſelves, but when wee condemne others we condemne our ſelves, for wee are the guiltie and that wicked man, therefore looke into the Scripture as if it were thy owne ſoule, for all that is written there, is written in thy ſelfe: and there is the two tables, the table of ſtone, (thy ſtony heart) that is ingraven with a rough penne and with a thundering voice, which is the whole worke and curſe of the law for thy ſinnes, and the other table is the heart of fleſh, which is ſoft and melteth at the word that is written in thee, and is ready to obey all the words of the commandements that ſpeaketh in thee: but the table of ſtone (thy diſobedient and ſtony heart) muſt be broken for thy ſinne and diſobedience cauſe, and for thy Idolatries and all thy ſinnes riſeing up againſt thee, crying vengeance, ſo that thy God (or goodneſſe in his great zeale) throweth downe thy ſtony heart, breaking it to peeces, and burneth up all thy Idoll Gods to powder, makeing thee drinke up their aſhes (which is to make thee taſte of the death and loſſe of them) and ſtill his zeale is ſo great towards thee, that hee maketh thee ſheath thy ſword into thy brothers belly, which brother is thy neareſt ſelfe will or thy darling ſinnes, ſo when thou haſt fulfilled the will of thy Jelous God, he returneth to his place where hee was before, and the tables of ſtone or ſtony heart is turned to fleſh, and is obedient to the will of God and keepeth his commandements, the which I wiſh all Soules may do for their ſoules health and ſafety.

There be many at this time that looke externally for an infallible ſpirit, when as the infallible ſpirit is internall in the ſoule of every man, for the ſame ſpirit is Jeſus Chriſt, the word of life that is neare thee, even in thy heart and mouth to do it, and to be obedient unto the ſame; and he is that pearle hid in the field of thy heart, for which thou muſt ſell all that thou haſt to purchaſe this field that thou mayeſt injoy that pearle.

And

And there are others that thinke that the externall body is the ſoule, and that it muſt dye and muſt anſwer for ſinne by that death, and that it muſt riſe againe at the laſt day by Chriſt; therefore God cannot be their God whilſt their body is dead, for he is not the God of the dead but of the living; then whilſt they live here they may live as they liſt, and commit what ſinnes they will, for their body dying (which they take for the ſoul) doth make ſatisfaction for their ſinne, which of neceſſity muſt draw this conſequence, that if one man kill another he doth but the will of God, for he ſaith, the ſoul that ſinneth muſt dye: I wonder much what thoſe people (that hold ſuch opinions) can ſay or think of little children that dye in the wombe, or as ſoon as they are borne; certainly no man in reaſon can ſay that their ſoule hath ſinned, but you will alleadge their parents have ſinned for them, as others have ſaid; if it be ſo, the ſinne of one condemneth a great many that of themſelves hath not ſinned, the which to me appeareth to be altogether againſt reaſon and juſtice, and is againſt the nature of God to condemne the children for the ſinne of the parents, for Ezekiel ſaith 18. that this proverb ſhould be no more in Iſrael, That the fathers had eaten ſour grapes, and the childrens teeth are ſet on edge; but he ſaith that every ſoule ſtandeth upon his owne bottome or its owne ſelfe, and the ſoule that ſinneth ſhall dye: alſo there are many creatures or bodies (which they call ſoules) that are drowned in the ſea, and divers fiſhes have fed upon that body, or that which they call the ſoul, and theſe fiſhes have concocted or digeſted the ſoule of this man, and it is turned into the fleſh of a fiſh, and afterwards this fiſh is taken, and another man or ſoule eats this fiſh which is the concocted ſoule of the other man, ſo that his ſoule is made fat and increaſed thereby, the one ſoule by eating the other, and Caniballs which are men, eat other men and are fed thereby: now when the ſoules of all theſe men are dead and concocted in thoſe that have eat them, how ſhall every one have his own proper ſoule at the laſt day when all the ſoules ſhall ariſe? I would willingly hear it proved by good reaſon how every one can have his owne ſoule againe, ſeeing they are all concocted and digeſted one in another: but perhaps you will ſay we muſt believe againſt reaſon, which is conſequently that we muſt believe an abſurdity; and the Apoſtle St. Paul deſireth to be delivered from unreaſonable men, which were abſurd and did believe againſt reaſon, for all men have not faith whoſe foundation is grounded upon reaſon; this body which they call the ſoule is dead without the ſpirit, as St. James witneſſeth in the ſecond Chap. where he ſaith, that as the body without the ſpirit is dead, even ſo is faith without workes; by which Scripture it is manifeſt, that the body without the ſoul or ſpirit is dead, and as is ſaid before, God cannot be their God, becauſe their body (which they tearm the ſoul) is dead, ſo as he ceaſeth to

be their God while they are dead, all which is contrary to sense, reason and Scripture, where it is said that he is the living God, and the God of the living and not of the dead; also it is contrary to sense and reason in this, that that which is the God, good, felicity, or chiefe happinesse of those that live, and are rationall and sensible of the same, cannot in sense, reason or Scripture, be said to be the joy, happinesse, or God of the dead, because he is not sensible or capable of any joy, felicity or happinesse at all.

THe summe of all, and the whole discourse of this Book is, that we should feare to disobey the holy God, but keep all his Commandements which is the whole duty of man, and to live a pure, exact, just and holy life, not doing to any man what we would not have done to us, but doing all the good to another that we would have done to us; and this is the infallible Spirit, Jesus Christ, the power of God in us, which directs, corrects, instructs, perswades, and makes us wise unto salvation; for he is the holy word of life unto us, and he is the Father, Elder, true Bishop, and high Priest of our soules; so that we need no other Father, Elder, Bishop, nor high Priest, but this holy Iesus Christ in us, for he is the holy unction that we have from above, and the holy One that teacheth us all things, and discovers all mysteries unto us, leading us into all truth, if so be that we are obedient unto him; but if we are not obedient unto this infallible Spirit Iesus Christ in us, then wee shall know nothing of God or of the Scripture, but it shall be a sealed book, a dead letter, and seeming contradiction unto us: but I hope we shall all learne and bee taught of him, and declare every one to his friend and neighbour what the Lord (the infallible Spirit) hath done for his poore soule, saying, What we have learned, heard, felt and tasted of the good word of life, that will we declare unto you.

FINIS.